CATHOLICK CHARITIE:

COMPLAINING,

AND

MAINTAINING,

That Rome is uncharitable to ſundry Eminent parts of the Catholick Church, and eſpecially to Proteſtants, and is therefore Uncatholick:

And ſo,

A Romiſh Book, called CHARITIE MISTAKEN, though undertaken by a Second, is it ſelfe a Miſtaking.

By F. ROUS.

OPTATUS Lib. 2.

Quia noluerunt fratres agnoſcere, nullam habuerunt charitatem.

LONDON,
Printed by *R. Young*, for *John Bartlet*, at the ſigne of the *gilt Cup*, neer S. *Auſtins* gate. 1641.

RECensui Librum hunc, cui Titulus CATHOLICK CHARITY, in quo nihil reperio fidei orthodoxæ, aut bonis moribus contrarium, quo minus ſummâ cum utilitate Typis mandetur.

Decemb. 2. 1640. JOH. HANSLEY,

R. P. Epiſc. Lond.

Capel. Domeſt.

The Publiſher to the Reader.

IT might well have beene wiſhed, that the growth of Romiſh errours and ſuperſtitions (the complaint of this time) had not made this Worke too ſeaſonable: True it is, though it doe but now ſee the light, yet it came to the birth before any other Anſwer of Charity Miſtaken was knowne to the Authour; it came indeed to the birth, but there was no ſtrength to deliver; the judgement of thoſe times not giving way to any other beſides thoſe whoſe Anſwers have beene already made publick. But though they have run before like Cuſhi; this, like Ahimaaz, (yet perchance not altogether without tidings) may run after: and with Ahimaaz, 2 Sam. 18.

it may make the better ſpeede, becauſe, with him, it goes the way of the Plaine; *it goes a plaine way, ſpeaking plainely the Proteſtant* Shiboleth; *and it uſeth plainneſſe and evidence of ſpeech, in which way it is likely to meet with moſt Readers. Neither doth it come altogether without tidings; for it brings with it the tidings of Truth and Love, and, by both, a remedy againſt error and uncharitableneſſe. And, as it is a worke of charity, ſo is it ſutably fitted with charitable expreſſions; for it doth not take up thoſe ſharpe arrowes which in theſe Concertations too often are ſhot at mens perſons, beſides the Marke of the Matter. True it is, that where the writer doth put his faults into the matter of his Booke, and doth publiſh them of purpoſe to have them ſeene, and by the ſight of them to make others faulty, there it will bee a duty of obedience, as well as of neceſſary providence (for the Readers ſafety) to take notice of them. Controverſies certainely looke like breaches of love, and therefore the Authour hath not been much in love with them: But if love will bee loſt, except it be kept by a Controverſie, there the Controverſie that keepes it, is a worke of love: To ſtrive againſt uncharitableneſſe, that it may be removed, and charity put in the roome of it,*

it, is an act of charity; and this charity is the buſineſſe of this work.

The Reader may alſo take notice, that diuers paſſages not inſiſted on by the other, are here examined, becauſe this worke ſurveyeth the whole Booke, which it anſwers more particularly then the other.

There hath indeed come forth a Reply in defence of Charity Miſtaken: *But both the one and the other turne mainely on theſe two hinges;* That there muſt be an entire unity of faith in all Truths revealed by God, and propoſed by the Church: *And,* That if unity were to be held by the faith of Fundamentals, a perfect and uniforme Liſt ſhould be given of thoſe Fundamentals. *Now theſe two hinges being taken off in this Booke, I hope it may give a fall to the maine matter of them both.*

And whereas the Replyer ſtrives to divide our unity by this Engine, That ſome Proteſtants directly, wittingly, and willingly diſ-beleeve what others do beleeve to bee teſtified by the Word of God; and herein is no difference between Fundamentall and not Fundamentall: *It is rejoyned for a defence againſt this Engine of diviſion, That if herein be no difference betweene the one and the other in Fundamentals, there is* Page 82.

no

no proofe that they are not united members in the body of Christ: For, hee that wittingly and willingly dis-beleeves that which the other beleeves to bee testified by the word of God, may know, (as the terme wittingly *seems to import) that the point dis-beleeved is not testified by the Word of God; and so hee may bee safe, and is still one with Christ and his Members: Againe, the other who beleeves it to bee testified by the Word of God, may bee deceived: yet the point not being fundamentall, his errour may not divide him from the other which is a member of Christ. Indeed, if a Protestant should know a point to be testified by the Word of God, and then dis-beleeve it, that might prove him not to be in the Body of Christ; but first, This would bring him within the difference of Fundamentals and not Fundamentals, contrary to the Replyers Affirmation: for it is a maine Fundamentall to beleeve God; whom that man beleeves not, who wittingly and willingly denyes the Word of God. And secondly, It is meerly inconsistent and incomposible, That hee who beleeves Fundamentals, should wittingly and willingly dis-beleeve what hee knows the God of Truth hath spoken. And, if out of weaknesse, errour, and ignorance hee doth not beleeve that God hath spoken it; this ignorance, if it*

be

be not in Fundamentals, doth not inforce a diſunion from other Members of the Body of Chriſt. Thus the Replyers objected Not-beleeving, either falls under Fundamentals, and then his caſe is not rightly put; or elſe it falls not under Fundamentals, and then it doth not conclude a diſunion betweene Proteſtants. This having received my ſelfe, I impart to the Reader, with a Prayer, that in reading this Worke, hee may bee enlightned with that Spirit of Truth which alone can kindly diſcover both the Myſtery of godlineſs, and the Myſtery of iniquity; and that the ſame Spirit may hold him in the one, and keep him from the other.

CATHOLICK CHARITIE.

CHAP. I.

Of Christian Love and Peace.

SECT. I.

Concerning the Excellency, Necessity, and other motives of Christian Love; with an exhortation to the imbracing of it.

THE Spouse of Christ Jesus, when shee shines in Love, shee is amiable in Beauty, precious in the eye of her Husband, powerfull with God her Father, prosperous in her owne spirituall health and vigour, and pre-

pared for her consummate marriage in celestiall glory. Her husband is God, and God is *love*, and God cannot but love that *love* which is like himselfe. And that hee may love his Spouse for her love, when shee becomes one Spirit with him, by this unity of Spirit hee gives her an uniformity of *love*; the oyntment of Christ Jesus, the Head, floweth down into all his members, and breatheth love into them; and as farre as his life goes, so far goeth his love: therefore no love, no life in Christ Jesus. Agreeably, the beloved Disciple, and an especiall Teacher of love, having shewed that the new-birth brings love with life, he fitly addeth, *Hee that loveth not, abideth in death.* No wonder then, if the great Master and Lover of this Disciple, make love the mark of his true Disciples, seeing those are onely Christs true Disciples, which so learne Christ, as they draw that spirit from him, which teacheth them love, and breatheth it into them.

1 Joh. 3.14.

John 13.34.

And surely if a sonne of God, by that spirituall eye which hee receiveth from Christ Jesus with his Sonne-ship, do clearly behold another son of the same father, how can hee chuse but love him as a brother? he cannot chuse but love him for the unity

unity that is betweene them; for they are one ſpirit, by being begotten of one Spirit in Chriſt Jeſus: and as none hateth his owne flesh, but cheriſheth and loveth it, ſo none ſhould hate his owne ſpirit, but cheriſh and love it. Secondly, hee ſhould love his brother for uniformity aſwell as for unity: there is a ſpirituall likeneſſe and conformity betweene ſpirituall brethren; and commonly likeneſſe breedeth love: they are both created unto one image, and how can a ſonne of God but love his owne likeneſſe which hee ſeeth in his brother? As in a glaſſe face anſwereth to face, ſo a Saints ſoule anſwereth to the ſoule of a Saint; and when one ſees his owne ſhape in the other, from this likeneſs and harmony, there muſt needs ariſe ſpirituall love and amity. Thirdly, if a Saint conſider the excellency of a Saint, how can he chuſe but love him for his excellency? God is the chiefeſt and higheſt excellence, and he that moſt reſembleth God, is therefore moſt excellent. Now among viſible creatures, there is none that reſembleth God more then a Saint; for he is a ſonne of God, begotten to the true image of God his father; therefore hee that loves God that begat, loves alſo the Sons whom God hath begotten;

John 17.21. 1 Cor. 12.13. Eph. 5.

Col 3.10. 1 Joh. 5.1.

Pſal.16.2, 3. and the man according to Gods own heart; becauſe his goodneſs (the fruits of love) extends not unto God, therefore he communicates it to the Saints and Sons of God that excell in vertue; as if that were the next degree to doing good unto God himſelf, to love, cheriſh, and doe good to his ſons and Saints: And indeed, what is a fitter object of love, next to the chiefe and ſoveraigne Good, then a Saint, who by a derivative goodneſſe moſt repreſenteth him? God
Eph.5.8. is light, and a Saint is light in the Lord; God is goodneſſe and righteouſneſſe, and a
Eph.4.24. Saint is created according to God in righteouſneſſe and true holineſſe. The heart of
1 Sam. 13. 14 a Saint is according to Gods heart; yea, he is partaker of a divine nature and groweth
2 Pet. 1.4. in it from glory to glory. And as this di-
2 Cor. 3. 18. vine nature is glorious and lovely, ſo are
Gal. 5.22. the fruits of it atractively amiable, *Love, joy,*
Eph.5.9. *peace, long ſuffering, goodneſſe, faith, meekneſſe, temperance*, yea, all goodneſſe, righteouſneſſe, and truth.

The beauty of the body is by no means comparable with the beauty of the ſoule; for the beauty of the ſoule is the Image of God: and the glory of this Image having in it divine light, vertue, and goodneſſe, ſhines in the ſoul with a farre higher excellence,

lence, then colour and complexion laid on the clay and earth of a fading and corruptible body: and according to this excellence the beauty of the ſoule is preſerved to immortality, when the beauty of the body is ſuffered either to vaniſh before the body, or to lye with it in the duſt, and there to die a kinde of ſecond death; neither ſhall it ever recover life againe, but by a conjunction with the beauty of the ſoule: If corporall beauty have been joyned with ſpirituall beauty, then ſhall it riſe in a farre more excellent beauty; but if it had not with it ſpirituall beauty (purity, and goodneſſe, and faireneſſe of ſoule) it ſhall not ariſe in glory and beauty, it ſhall not ſee the face of God, but it ſhall be ſent away with ougly ſpirits, being it ſelf transformed into the deformed character of a countenance weeping, and wailing, and gnaſhing of teeth.

If then a Saint be ſo lovely, and the love of a Saint is ſo juſt and reaſonable, and God doth love this Love, and doth give his Saints the Spirit of love of purpoſe to love one another, and ſo this love is the marke of a Saint, a Sonne, and a Chriſtian; let every Saint make himſelfe ſure of this love, and not onely of the ſhew and word of it, but of the eſſence and life of it. Let him

love a Saint whom God loves; and love him becauſe God loves this *love* of a Saint: Let him love a Saint as hee loves his owne ſafety, which is annexed to the love of the Saints: Let him love a Saint, becauſe a Saint loves God: Let him love a Saint, becauſe hee is like himſelfe, and becauſe the Saint loves him. *Dilige Deum tuum, dilige in Deo tuo, charum tuum, Imaginem Dei tui: Ille te perinde, diligendo Deum, in Deo diligat: Love thy God, and in God love thy brother the image of God; and let thy brother, in requitall, by loving God, love thee alſo in God.*

Claud. Mam. de ſtatu animæ. Lib. 1.

Sect. II.

Peace is declared to be the firſt fruits of love, and to make love fruitfull in other graces, and is further commended, 1. By the beauty and uſefulneſſe of it. 2. By the miſchiefs which proceed from diſſention. 3. By the authority of Scriptures. 4. By the example of Chriſt.

TRue Chriſtian love will not bee ſolitary, and fruitleſſe; but it muſt bring forth peace, and bee attended by it. Love is it ſelfe the fruit of the ſpirit, and peace

Col. 3. 14, 15.

is

is the fruit of this love; yea, love which delights to bee fruitfull, loves this peace, becauſe by her ſhee communicates her other fruitfulneſſe. It is beſt ſowing in a calme; and, if we will beleeve Saint *James*, the fruit of righteouſneſſe is beſt ſowne in peace: So Peace (the eldeſt daughter of Love) is a midwife to her mother, and delivers her of the reſt of her children; and without her help the mother doth nothing but make abortions. Therefore, as thou wouldeſt have thy love to be fruitfull, and by her fruits profitable to the Saints; ſo be thou ſure to have her attended by peace, that through peace with the Saints, thy love may profitably extend it ſelfe to the Saints. The unity of the ſpirit muſt be kept in the bond of peace: and indeed, with whom wilt thou keepe peace, if thou wilt not keepe it with thoſe who are one ſpirit with thee? By one ſpirit are we all baptized into one body, and we be members one of another by our unity in this one body. How comely, yea, how neceſſary is it to the preſervation and proſperity of the body, that the members of one body bee at peace and unity? and how monſtrous and deſtructive is it, when one member fights with another? That fatall ſentence cannot

James 3. 18.

1 Cor. 12. 12, 13.

Gal. 5. 15. bee avoyded; *If yee bite one another, yee ſhall bee conſumed one of another.* But contrarily, the kingdome of God which is peace, flouriſheth by the peace of the ſubjects of that kingdome: and therefore St. *Paul* having taught the former to the Ro-
Rō. 14. 17, 18. mans, adjoyneth the latter, and that with a vehemencie; for hee injoynes them, not barely to follow, but as it were to perſecute (even with a ſwift and eager proſecution to run after) the things of peace; yea,
Phil. 2. he adjures the *Philippians* by all conſolation in Chriſt, and by the fellowſhip of the Spirit, and by the bowels of mercy, that they be of one accord. Finally, the Sonne
Heb. 7. 2. of God, our Saviour (of whom *Melchiſedech* was a type) is the King of peace, as well as the King of righteouſneſſe; and his ſubjects, who will partake of his righteouſneſſe, muſt alſo partake of his peace. Chriſt hath made peace betweene God and us, even peace between heaven and earth; not that men being at peace above with God, ſhould have diſcord below among themſelves; but the peace which is begun in heaven, muſt come downe and dwell among his members on earth;
Joh. 17. 21. wee muſt be one as he and his Father are one: the peace which wee receive from God by Chriſt,

we

wee muſt impart each to other; yea, it muſt rule in our hearts, being called to it in one body. Accordingly as wee expect peace from God through Chriſt, ſo let us heare and obey Chriſt commanding peace amongſt our ſelves: *Have peace one with another*, and then let us not doubt, but if the Peace of God bee among us, the God of peace is alſo with us. *Deus ſemper in pace eſt*; Where ſpirituall and true peace is, there ever God is. Coloſ. 3. 15. Mar. 9. 50. Chryſol. Ser. 54.

Sect. III.

That this love and peace are catholick and univerſall, extended to all the members of Chriſt; and that our Church by profeſsing this Catholick love, declares her ſelfe to be a truly Catholick Church.

THe two excellent and powerfull Graces, *Love* and *Peace*, may not be bounded by us, but by God himſelfe, the Author and Commander of it; Him muſt we follow in the inlarging or ſtraitning of it, and not goe from his leading to the right hand, or to the left: where God commands love and peace, we may not forbid them; neither whom God by ſanctifying hath Act. 10. 15.

hath made fit for our peace, must wee accompt common or uncleane, and fit for separation. Now the extent and bound which God appoints for our love and peace is no lesse then all the Saints, even the whole body of Christ; the bond of peace is not one jot shorter then the unitie of the spirit. If then God have not disdained to bestow on any man his sanctifying Spirit, let not man scorne on such a one to bestow his love and peace; for hee that denyeth his love and peace to that man in whom is the Spirit, hee denyeth his love and peace to the spirit which is in that man: Therefore if God have gone before with his saving grace and sanctifying spirit, let us not doubt to follow God with our love and peace. Now we know that God (according to his promise to *Abraham*) hath an holy seed out of all Nations, which is the catholick and universall Church: if then the Church bee catholick and universall, let our love and peace bee also catholick and universall. And to this end our affections must be enlarged and made capable of the whole world. For hee that will love a catholick Church with a catholick love, must not have a narrow love contracted and confined to the measure of one

Colos. 1.4. Eph.4.3.16.

1 John 5.1. 2 Tim. 2.22.

Docere voluit quod hæc tria sibi invicem connexa sint, & cohærent Deus, Christus, & Ecclesia, seu universitas credentium, adeo ut qui unũ ex his vel diligat vel odiat, omnia diligat aut odiat. *Ferus* 1 *Joh.* 5.

one City, Kingdome, or Nation; but extended and enlarged to the meaſure of all Cities, Kingdomes, and Nations, even of the whole world. If that which is to bee loved, bee univerſall, the affection which loveth muſt not be partiall: For if the love be but to a part, when it ſhould bee to the whole, this is not that catholick love which belongs to the *Catholick Church*; and whatſoever title ſuch men may take to themſelves, they are not true, but counterfeit Catholicks: for they have not that catholick ſpirit of love which is in the true catholick Church, and by which the catholick Church doth love it ſelfe with a catholick love. But ſuch men by likelihood, have a private ſpirit, by which they love a private part and faction, and are ſhort of that univerſall ſpirit which loveth the univerſall Church with an univerſall love: for there is a private ſpirit of love aſwell as of faith; and it is that kind of ſpirit which Saint *James* mentioneth, a ſpirit that luſteth after envie, after ſects and diviſions. James 4. 5. and 3. 14, 15. But let us never reſt untill wee get that catholick ſpirit by which we may embrace the catholick Church with a catholick love; and then we may bee aſſured we are not titular, but true and reall Catholicks. *Here-*

by

1 Joh. 3. 19. *by wee know that wee are of the truth* (ſaith Saint *John*) and wee ſhall aſſure our hearts before God: And, *wee know that we have*
Ver. 14. *paſſed from death to life, becauſe we love the brethren*; even the brethren without exception and reſervation: and hee that dwelleth in this generall and unreſerved
1 John 4. 12. love, God, who is love, dwelleth in him
Ver. 13. and he in God; *And we know that we dwell in him and hee in us, becauſe he hath given us his ſpirit*, even the ſpirit of this catholick and univerſall love. Let no man therefore ſay of another, He is of ſuch a Nation with which my Nation is at enmity; or of ſuch a Church which profeſſeth ſome differences with the Church in which I live, and therefore I will by no meanes have love and peace with him; but remember, that
Act. 10. 35. *in every Nation hee that feareth God and worketh righteouſneſſe is accepted of God*: and therefore doe thou enquire, whether this ſpirit of feare and holineſſe be in him, which thoſe that have are accepted of God: if he be accepted of God, take heed hee be not rejected of thee: It were a madneſſe in thee for Gods ſake to hate one whom God loves, and for Chriſts ſake to hate a member of Chriſt. Indeed, if he be of a Church infected with errors, thou muſt be wary of him,

him, that hee infect thee not with thoſe errors; but bee alſo wary of not hating the ſpirit of Chriſt in a member of Chriſt: It is an Apoſtolicall, and ſo an undenyable Inference, If yee have put on the New-man, in which is neither Greeke nor Jew, Circumciſion nor Uncircumciſion, Barbarian, Scythian, bond nor free, but Chriſt is all in all; *Put on therefore* (there is a binding force in this *therefore*) *as the elect of God, holy and beloved, bowels of mercy, kindneſſe, &c. And above all theſe things, put on charity, which is the bond of perfectneſſe; and let the peace of God rule in your hearts, to which ye are called in one body.* Col. 3. 10.

Let us then have love and peace with a beleeving Muſcovite, Grecian, Æthiopian, Indian, if hee be of that one body wherein Chriſt is all in all, and by the unity whereof we are called to love and peace: yea, from this univerſall peace and love may not bee excluded any remnant according to the election of grace, pertaining to the body of Chriſt, though ſojourning in the tents and territories of Rome: we may not hate the ſeven thouſand that doe not bow their knees to Baal, though diſperſed among ſeven millions of Idolaters: wee may not hate

hate Iſrael, though in bondage under *Pharaoh*. But to the true Iſrael, even to the pure in heart, and thoſe who in Chriſt Jeſus are new creatures, and walke according to this rule, peace, & the prayers of peace, the true fruits of love doe belong, the divine Apoſtle being herein our guide and example. And while thus wee enjoy and imbrace this univerſall love with the univerſall body of Chriſt, great is our ſafety; for hereby wee know and may aſſure our hearts, that wee belong to that univerſall body, which alone loveth it ſelfe with this univerſall love. That is the truly catholick Church, which is indued with this catholick love; that is a living Church, which is a loving Church: Our Church therefore imbracing and exerciſing this catholick love, is a Church truly catholick; and our Church being a Church of love, is a Church of life.

Gal. 6. 15, 16.

Eph. 4. 16. 1 Joh. 3. 14. & 4. 7.

Let therefore *Caſſander*, a Doctor of the Church of Rome, conclude for us, *Qui rectâ ſententiâ de Chriſto capiti injunguntur, &c. They that by a right beliefe concerning Chriſt, are joyned to the head, and by the band of love and peace are joyned to the bodie of the Church (howſoever they*

Caſſand. de offic. pii viri.

they may differ in ſome opinions and rites) are by no meanes to bee accounted Schiſmaticks, or ſeparated from the Church, though they ſeeme rejected and excomunicated by ſome other part of the Church, more mighty, and poſſeſſing the Government.

CHAP. II.

Wherein is declared, that Rome wants this catholick love; 1. By her ſeparation from other Churches. 2. By her hatred to Proteſtants, manifeſted in the cruell perſecutions and maſſacres practiſed againſt them in Popiſh countries, and by the rebellions, treaſons, open hoſtilitie ſtirred up againſt this Kingdome. All which prove her to bee uncharitable and un-catholick.

IT hath been ſhewed that love and peace muſt bee catholick and univerſall, that ſo they may be capable of a catholick and univerſall Church: for

fot as wide and as large as the Church is, ſo large muſt the love of the Church be; The body of Chriſt is the meaſure of this love, and this love muſt bee no jot ſhorter then the body of Chriſt; the body of Chriſt then extending to all Nations, and ſo being a catholick body, muſt be followed through all Nations with no leſſe then a catholick love: but love, as much as it is ſhort of loving this catholick body of Chriſt, ſo much is it ſhort of being a catholick love, and ſo much it is indeed uncatholick. Now, the Romiſh Church (which according to the Church [a] of England, is to be underſtood of the Pope and his [b] adherents) doth not make this body of Chriſt the meaſure of her love, but the body of the Papacie; not Chriſts Kingdome, but the Popes Kingdome is the meaſure of Romiſh love. As much then as the Popes Kingdome is ſhort of the Kingdome of Chriſt, ſo much is Rome ſhort of a catholick love, and ſo much is ſhee uncatholick.

[a] Homily of Whitſontide.

[b] The name *Papiſts* is from an whole ſtate and order of chiefe Governors, to whom wee are bound to cleave in Religion, and to obey in all things. So, to bee a Papiſt, is to bee a Chriſtian man, a childe of the Church, and ſubject to Chriſts Vicar. *Remiſh Teſt.* on *Act.* 11. ver. 26. Pontificem Romanum quem Papam dicimus tantum non Deum faciunt, ejuſque authoritatem non modo ſupra totam Eccleſiam, ſed ſupra ipſam Scripturam divinam efferunt, & ſententiam ejus divinis oraculis parem, imò infallibilem fidei regulam conſtituunt; hos non video quo minus Pſeudo-Catholicos & Papiſtas appellare poſſis. *Caſſan. de Offic. pii viri.*

Now,

Now, wee know that the Kingdome of Christ spreads it selfe much farther then the Kingdome of the Pope; yea, Christ is known and beleeved where there is neither knowledge nor faith of the Pope. Accordingly, [c] *Cassander* thinketh, not onely the Westerne Churches of Protestants; but the Easterne and Southerne also, and by name, the Russian, Syrian, Æthiopian, and Armenian, that beleeve the Apostles Creed, and doe not by schisme divide themselves from the communion of other Churches, to bee members of the true and catholick Church of Christ. And these parts of the Church are so great and large, that a Countrey-man of ours in his diligent Inquiries, gives this judgement of the Greek Church alone; If wee should collect and put together all the Christian Regions hitherto intreated of, which are all of the Greek Communion, and compare them with the parts professing the Roman religion, wee should finde the Greek farre to exceed, if wee except the Roman new and forraine purchases made in the West and East Indies: Now to these, if wee shall add the Christians in Syria, Cyprus, Mesopotamia, Babylon and Palestine, which are by the least computation 50000. families,

[c] Neque id tantum de Occiduis, sed etiam Orientalibus Ecclesiis, ut Græcorum, &c. *Id. Ibid.*

Brier-wood his Inquiries of Tongues and Religions. *cap.* 18.

Id. cap. 21. & 24.

lies, and by the greateſt 60000. And if againe we joine with theſe the Armenians, who are under two Patriarchs of their owne, whom they terme Catholickes, and are eſteemed to exerciſe juriſdictions over 70000. families: And if yet further wee ſhall increaſe this number by thoſe innumerable Chriſtians of Æthiopia, that are ſpread far and wide in the vaſte Dominions of *Preſter John:* And laſtly, if to theſe wee adde the no little number of Proteſtant Chriſtians in the Weſt; wee may ſee that the Kingdome of the Pope is far ſhort of the Kingdome of Chriſt, and conſequently that the love of Rome at leaſt, ſo much is ſhort of catholick love.

But if wee leave thoſe other famous, and farre diſperſed parts of Chriſts body, whom Rome leaves without true catholick love, and more particularly and punctually examine Romes want of love to Proteſtants, whereof eſpecially is our preſent inquirie; all the paper in the world were ſcarce ſufficient to containe the words that might be written for the proofe of it, with the bloud of Proteſtants ſhed by the Romiſts. So that the ancient parable of *Jotham* hath been fulfilled in our dayes; *If indeed yee annoynt mee King over you, then come and*

Judg. 9 5.

and put your truſt in my ſhadow; and if not, let fire come out of the bramble, and devoure the Cedars of Lebanon. The fire and lightning of the Popes excommunications fly out againſt the denyers of his univerſall Kingdome and Supremacy; and that fire is too often ſeconded with materiall fire. For the maintenance of his pride Chriſtians muſt bee hated, ſpoyled, and butchered of Chriſtians. There is a method of cruelty ſet forth againſt ſuch who are Romes Hereticks, and the true Churches Chriſtians. This wee finde thus ſummed up by *Azorius* the Jeſuite; 1. *Excommunication.* 2. *Irregularity.* 3. *Confiſcation of goods.* 4. *Diſſolving of all bands, bee they oathes, fealty, ſervice, or any other covenant and promiſe.* 5. *Deprivation of all dignities and honours.* 6. *Loſſe of Eccleſiaſticall buriall.* 7. *Infamy.* 8. *Uncapacitie of all dignities and offices Eccleſiaſticall to themſelves, their favourers, receivers, and children, to the ſecond generation by the fathers ſide, yea, though the children were borne before the hereſie.* 9. *Laſſe of life.* And even *Bellarmine* himſelfe, whom learning (which once had a name of *emollit mores*) and ſeeming devotion ſhould have made ſomewhat milder, drinks deeply, if not pleaſantly,

Azor. Inſtit. moral. lib. 8. cap. 10. 11. 12.

ly, in this cup of bloud, and delivers it to his Disciples, that they may pledge him: *Bellarm. de Laicis, cap. 21.* *Solum remedium est mittere illos maturè in locum suum: The onely remedy is to send them betimes to their owne place*; which place, though indeed it be heaven, it seems yet the good Fathers charitable meaning was, by a first death speedily to send Protestants to hell, the place of the second death. But no wonder is it if this Father drank to his children in this red cup of cruelty, when the Father of these Fathers, being now ready to goe out of the world, drank to his fatherly Sonnes very stiffely in the same cup of the bloud of the Saints: For the Pope, that hee might shew some contrariety to Christ, (for which some perchance may espie in him a likenesse of Antichrist) when hee was to leave the world, as Christ left peace, so the Pope leaves war to his Disciples; for at parting,

a Omnis Spiritus qui solvit Jesum, & negat in carne veniſſe, de Deo non est, sed hic de Antichristo est, &c. Nunquid omnis qui non negat *Jesum* in carne veniſſe, Spiritum Dei habet? Sed hanc negationem in opere, non in voce esse—. Si credat Christum incarnatum, quiescat odire membra Christi. Si credit Verbum caro-factum, quid persequitur in carne Verbum caro-factum?— Non operetur malum in Christi carne, hoc est, in servis suis, quoniam Dominus & Ecclesia una caro est: In quâ carne si credit esse hominem, cur non diligit, aut quod crudeliùs est, cur odit? sicut scriptum est, *Qui non diligit fratrem, permanet in morte*: &, *Qui fratrem suum odit homicida est.* Aliud majus aut evidentius signũ cognoscendi Antichristi non esse dixit, quã, Qui negat in carne, idem odit fratrem. *Ticonius* in his Rules, which Rules are commended by S. *August. de Doctr. Christ. lib. 3. cap. 30.*

above

above all, he bequeathes to his Cardinals a legacie of bloud, commending to them chiefly the Inquiſition, as a maine Pillar of the Papacie. And if this be the chief Pillar of the Papacy, no doubt, as the Pope was before contrary to Chriſt, ſo is the Papacy or Popes Kingdome contrary to Chriſts Kingdome; for Chriſts Kingdome did grow by the bloud of his owne ſubjects, but the Popes Kingdome muſt grow by the bloud of them that will not bee ſubject to him; yea, by ſhedding the bloud of Chriſts ſubjects. But yet wee ſee him deceived; for the bloud of the Martyrs even now (as in the Primitive times) hath increaſed the Church, and diminiſhed the Papacie: Yet ſtill they goe on, the divels malice herein overcomming his wit, as it did when hee entred into *Judas* to kill Chriſt, that Chriſt by his death might overcome him that had the power of death, even the divell.

Plures efficimur quoties metimur à vobis: Semen eſt ſanguis Chriſtianorum. *Tert. Apolog.*

Heb. 2. 14.

And according to this Sathans method of [a] cruelty, wee reade of 50000. in a few yeeres hanged, beheaded, buried alive, and burned in the Low-Countries; and of 30000. ſlaine and [b] butchered in a few

[a] *Hiſt. Con. Tri. l.* 5. *ad. an.* 1558

[b] The ſouldiers & common executioners refuſing to kill the Proteſtants at Lyons, the butchers were imployed in it. *Comment. of France.*

weekes at and after the Maſſacre of Paris, c and of nine hundred thouſand ſlaine ſince the originall of the Jeſuites, to the yeere 1580. which is little more then thirty yeers. Generally, Europe hath beene flaming with fires, wherewith Romiſh charity hath turned *Proteſtants* into aſhes; many of which were burning in this Land ſome yeers before Queen *Eliſabeth*, whom God did ſend as a gracious raine to quench thoſe fires, and to refreſh his Inheritance. But when ſhee aſſayed to quench the Popes fires, the Pope ſends out his fires to devour her; yea, many vipers came out of that fire, and would have ſtung her to death, but that the hand of God did ſo ſhake them off for her, & from her, that the fire which ſent them forth became their deſtruction. *Declaramus* d (ſaith the Pope) *prædictam* Eliſab. *eique adhærentes in prædictis, &c. We declare that* Eliſabeth *and her adherents, in the matters aforeſaid, have run into the danger of our curſe: We declare alſo that we have deprived her from that right which ſhee pretended to have in the Kingdome aforeſaid* (of England,) *and alſo from all and every her authoritie, dignitie, and priviledge: Wee charge and forbid all and every the Nobles, ſubjects and people, and others aforeſaid, that they*

c Ab origine Jeſuitarum, ad annum 1580. hoc eſt, paulò pluribus quàm 30. annis nongenta ferè millia fuiſſe trucidata notat *Balduinus de Antichriſto, Coment. Apoc.*

d See B. *Jewels* anſwer to this Bull.

they dare not to obey her, or her will or commandements, upon paine of like curſe upon them After the bellowing of which Bull, or blowing of which Trumpet by *Sheba* the ſon of *Bichri*, many inſpired with the ſpirit of the Papacy, contrary to that ſpirit of Saint *Peter*, which ſaid, *Fear God, Honour the King*, practiſed treaſon againſt Gods Annoynted, and their Soveraigne Queene. Yea, [e] open rebellions have been added by the Popes incitations and incouragements (whereof that in the North is recorded to the Popes honour by the Popes owne Hiſtorian;) and others in Ireland we finde in our Stories to have been animated by his owne money, ſouldiers, and benediction. 1 Pet. 2.17.

e See B. *Carltons* Thankfull *Remembrance*, and there the continuall treaſons and rebellions following the Popes Bull & Curſe, but followed with a curſe.

And here I cannot but with griefe complaine, that ſo learned a man as Doctor *Sanders*, the cunning builder of the Babylonian Monarchie, ſhould be ſo bewitched with the cup of abomination, as to bee the Popes Enſigne-bearer in an unnaturall rebellion againſt his naturall Soveraigne. For with him came over a conſecrated banner from his holineſſe, to a moſt unholy ſervice: And yet notwithſtanding the Popes bleſſing, the curſe of God haunted that deſigne, and the learned man that had abuſed his

wit and learning, loſt the uſe of both; and ſo being diſtracted, and pined, and wandering in the mountaines, lamentably dyed. But the great Fleete of *Eighty eight*, that ſhould have ſwallowed up both the *Queen and her Kingdome*, comes forth againſt both, having her ſails filled with the wind of the Popes Benedictions. For the Pope ſets forth in print a *Cruciate*, as againſt Turks and Infidels, wherein hee beſtowed plenary Indulgences out of the Treaſurie of the Church, upon all that would joyne their helpe againſt England. And againſt the Queene hee reneweth his former Buls, hee denounceth excommunication, hee depoſeth her, and abſolveth her ſubjects from their allegeance. But God curſeth where the Pope bleſſeth, and bleſſeth where hee curſeth; a moſt certain ſigne that the Pope is not of Gods minde; yea, not ſo good a Num. 23. 8. Prophet as *Balaam*; Not ſo good, for *Balaam* ſaid, *How can I curſe where God hath not curſed?* and not ſo good a Prophet; for of *Balaam* it was acknowledged, *Hee* Num. 22. 6. *whom thou bleſſeſt is bleſſed, and hee whom thou curſeſt is curſed.*

But as the Author to the Hebrews ſaith of the faithfull, and the great vertues of faith; ſo may I ſay of the faithleſſe, and miſerable

ſerable effects and iſſues of their faithleſneſſe: What! *What ſhall I more ſay? for the time would fail me* to tell at large of [f] *Stukely, Savage, Babington, Parry*, and others, who by treaſons, ſpringing from the ſpirit of the Papacy, have aſſayed to overthrow Kingdomes, opened their mouthes like Lions upon Gods annointed, have wrought unrighteouſneſſe, and endeavoured by the violence of fire to deſtroy both King, Peers, and choice of the people. For that maſterpiece of Satan, & the very wit of hell may never bee forgotten, both as a perpetuall bond of thankfulneſſe upon Engliſh Proteſtants, for a miraculous deliverance, and as an everlaſting ſcandall and deteſtation of Popery; ſeeing helliſh Atheiſme or Turciſme hath ſcarce brought forth ſuch a monſter of treaſon, as the [g] *zeale* of that which theſe Romiſts call by the name of Religion. And now, if wee looke ſtedfaſtly on the faces of theſe treaſons, rebellions, invaſions, murders and maſſacres, doe they looke like the faire children of charity, or like the horrid broods and baſtards of uncharitableneſſe? Charitie her ſelfe is a chiefe fruit of heavenly wiſdome, and the daughter is like the mother; therefore is charity *firſt, pure, then peaceable, gentle, eaſie*

Heb. 11.32.

[f] The firſt was made General, Baron, Vicoũt, Earle, & Marqueſſe by the Pope. The ſecond ſet on worke by hearing the Popes Bull extolled. The third took his infection from the ſecond, and *Ballard* a Prieſt. The fourth would not kill the Q. except the Pope did approve it, & give him a plenary indulgence; which was aſſured to him by a Cardinals letter, to bee ſeene in *Speeds* Chronicle.

[g] K. *James* his Apology of the Oath. *The only reaſon they gave for plotting ſo hainous an attempt, was the zeale they carried to Romiſh religion.*

to bee intreated, full of mercy: Behold the amiable and beautifull face of charity. But on the contrary, see in these Romish actions foulenesse and impurity, wars and sedition, cruelty and inhumanity. A viperous generation that truely representeth and owneth uncharitableneſſe for their mother; uncharitableneſſe, a fury which ascendeth from below, even from that infernall wisdome which is sensuall and diveliſh.

And surely since the actions are so manifest, and so manifestly uncharitable, how can Rome, but by the forehead of an harlot, say that shee loves us? doth shee love us with treasons, murders, rebellions, fires upon earth, and fires under the earth? are these fruits of Romish love? O then what, and how cruell are the fruits of her hatred! If shee love us thus to death, shee cannot but hate us to hell.

Wherefore, upon the whole matter, wee may undoubtedly conclude, that Rome, as shee wants catholick love and peace towards many famous parts of the catholick Church, and is therefore uncatholick; so shee notably and especially practiseth her unpeaceableneſſe and uncharitableneſſe towards Protestants. And if wee will have their uncharitableneſſe and

hatred

hatred expreſſed and confeſſed in their owne words, Let us heare their Jeſuite *Maldonate*, on the Goſpel of the beloved Diſciple, and a great teacher of love, thus publiſhing their hatred to Proteſtants: *Qui Catholici ſunt, majore odio Calviniſtas, cæteroſquè omnes hæreticos proſequuntur, quàm Gentiles: The Romiſh Catholicks hate Calviniſts, and all other hereticks, with a greater hatred then heathens.* *Maldonate in Joh. 4.*

CHAP. III.

Containing an anſwer to the firſt Chapter of Charity miſtaken, *wherein the Author of that Book aſſumes to himſelf the office of a Cavalier or Champion for Rome, labouring to prove that the Romiſts are improbably and untruly charged with want of charitie; and is divided into foure Sections.*

SECT. I.

An Inducement to the reſt, laying downe Romes falſe claime to charitie, under the uſurped

usurped name of the Church, and va
boast of pretended good works.

THough the hatred of Rome Protestants be thus plainly co fessed in her owne deeds a words; yet a Cavalier of Ro advanceth himselfe to rescue this La from the blot of her confessed uncharit blenesse, and will needs prove that sh wants not love, even when shee hateth u Thus he sets forth:

If it bee a part of honour and justice fo Cavalier of this world to defend the righ of the oppressed, and to contribute, if there b cause, with particular care, towards the pr tection and defence of some excellent, but a flicted Ladie, whose fame were blasted b the ill tongues of men; How much more ju and honourable will it be for a Catholick (wh in this time and place may well goe for a Ca valier of Christ) to defend the honour an fame of his Lady & Mother, which is the hol Catholick Church; shee being so innocent, a the immaculate Spouse of Christ our Lor ought to bee, and yet withall so much wronged, as to be taxed for wanting the very wedding Ring, and the nuptiall Robe it selfe of Cha ritie?

There

There is a Scarlet woman drunk with the bloud of the Saints, and her owne mouth saith, *I sit as a* Lady, *and shall see no sorrow.* This Lady is also a mother, even the mother of abominations; and this is the Lady mother, which the Protestants charge with uncharitableness, for condemning them to hell. Now I would hope that no Cavalier should so misplace his valour, as to fight like a Knight for a bloudy Lady, nor as a sonne for a mother of abominations; and yet if this Cavalier doe not fight for this Lady in this Book, hee fights not against us, nor for her whom wee accuse; and so the Book is but a long mistaking. Isa. 47.5. Rev. 17.6.

Yet, because this scarlet and bloudy Lady doth cover her selfe with the title of the Church, and under that cover deceiveth many; and here wee finde that a defence of the Church is undertaken, as charged with uncharitableness, there appears some possibility that this Lady, who is indeed so charged, may bee defended under the title of the Church, her sonne by that title being deceived into this defence: Wherefore it may bee not altogether useless to make good this charge of uncharitableness on this Lady, though mistaken, and defended under

under the name of the Church, leſt perchance ſome others alſo may bee led away from their ſtedfaſtneſſe by this Cavaliers error, and think it improbable and impoſſible, that ſhee which is called the Church ſhould be uncharitable; Whereas indeed it is neither probable nor poſſible that the ſcarlet Lady, drunken with the bloud of the Saints, though wearing the title of the Church, ſhould be to the ſame Proteſtants both charitable and cruell; yea indeed this Lady doth thus double her wrong: for it is one injury uncharitably to hate and proſecute the true catholicke Church in her children; and a ſecond to take her name from her, thereby to juſtifie and beare out her owne wrong and perſecution with her owne name.

But yet here I muſt at firſt acknowledge that this Cavalier, fighting for this Lady, is not farre from agreeing with us that fight againſt her: for wee finde this poſition avowed by him, That if ſhee proceed uncharitably againſt *Proteſtants*, ſhee is a *Harlot, and a Strumpet, not the Spouſe of Chriſt*; now hereunto wee ſubjoyne: But the Chapter foregoing plainely ſheweth that Rome hath proceeded uncharitably againſt Proteſtants; and now, how can we keep

keep off this Cavalier from agreeing with us in one common concluſion; Therefore Rome is an Harlot, and not the Spouſe of Chriſt: which if hee affirme, I will not blame him, becauſe Saint *John* ſaith the ſame, and it were a fault to finde fault with him when hee ſpeaks Scripture. Yet hee will needs ſtrive to ſhew, that what hath been proved is improbable, and that truth is untrue. *Rev.17.*

And firſt hee indeavours to prove it unprobable that this Lady, through want of charity, ſhould pronounce a damning ſentence againſt Proteſtants, but rather from ſome errour in Judgement, indiſcreet zeal, &c. becauſe ſhe hath abundance of charity; and this abundance of charity againe hee will prove by many particulars, which, it ſeems, appear to him in the ſhape of works of charity. And indeed, becauſe the Romiſh Champions ſtand much upon their works, and caſt the carkaſſes of them in our way, ſo to hinder our proſecutions of the Romiſh *Sheba*, the Author of uncharitable hatred and diſſention in Iſrael, I ſhall deſire leave of the Reader to beſtow ſome time in removing them out of the way. 2 Sam.20.12, 13.

SECT.

Sect. II.

Divers generall considerations are propounded of Romish works, whereby some are proved to bee corrupt in the Spring or Fountaine, issuing from carnall wisdome, for the support of carnall greatnesse: Other in their kindes and nature, as Indulgences, Jubiles, and the like: A third sort are corrupt in their aime and motives, being done for merit and satisfaction, and not for Gods glory.

TOward this removall, I answer, that there are many works that looke like fruits of charity, but are not that which they seeme: They may perchance have the same matter that workes of charity have; but, not being quickned and enlived by charity, a fruit of the spirit, they are but dead carcasses, and not the fruits of living charity.

The Sacrifice of *Cain* was to the outward eye a fruit of love to God; but while hee hated his brother whom hee saw, hee could not love God whom hee saw not: and thus wanting charity, his Sacrifice could not bee a fruit of that charity which hee wanted. And indeed, there are many motives

motives and causes besides charity that may bring forth to the eye such seeming good works. And wee see such motives generally over-spread upon the face of the Romish Monarchy: especially since wee see in Romists, killing of brethren joyned with these works; as in *Cain*, fratricide was joyned with sacrifice, how can we take the works of such to be other then the sacrifices of *Cain*?

And now to make it appeare that there are such motives in the Papacie, I will present to your sight some of them. And the first shall bee the glory, reputation, and support of the Papacy: and that the Reader may the more clearely discerne this, I wish him to get a spirituall eye, therewith to behold her; for the man of sinne is a mystery of iniquitie, and mysteries are not well discerned by a carnall, but a spirituall eye-sight. Accordingly, Saint *John*, when hee speakes of Antichrists going out of the Church, hee tels us of an unction that must teach us to know him: Now, if by this spirituall unction we behold the Papacie, wee may see it to be a [a] mixt creature, and a twofold Beast, with the hornes of a

1 Joh. 2. 20.

a Dominum Christum, Antichristus, non

voto, sed occasione prædicat. Alio tendens sub Christi nomen ingreditur. quo sibi viam sternat, quo sub Christi nomine ventri pareat. *Tycon. Reg.*

Lambe, and the mouth of a Dragon. Hee ſits like God in Gods Temple, but worketh by Satan; hee exerciſeth a profeſſed holineſſe, but therewith practiſeth a deceivable unrighteouſneſſe. There is a ſhew of Chriſtian Religion, yea, and divers realities of Chriſtianity within the limits of the Popes Tyranny; but his [b] own maine purpoſe in and by them is an aſpiring to temporall honour and eminency; yea, this is his very character, and by this you may know him: for this converting or making uſe of ſome realities of Chriſtianity for the advancement of temporall Eminence and Supremacie, hath been a long time the buſineſſe of the Papacy. Now a State ſupported by the ſhew of Chriſtian Religion, may very well give way to many works of Chriſtian Religion which helpe to make this ſhew; eſpecially thoſe, which beſides the advancement of Rome, in advancing her hornes of the Lambe, or ſhew of Religion, doe alſo immediatly advance her wealth, ſtrength and ſupremacie. And if wee examine moſt of thoſe works whereof this Author hath made a glittering Table, they are ſuch as by ſome one of theſe waies do increaſe the glory of the Papacie. Now the Church of Rome being underſtood (as

[b] Being raiſed by theſe ſteps unto earthly Power, they laid aſide by little and little the care of ſouls, & of divine precepts, ſo that ſetting their affectiõs wholly upon earthly greatneſſe, & uſing their ſpirituall authority only as an inſtrument of their temporal, they ſeemed rather to bee ſecular Princes, then Prieſts. *Guiccardine, Lib.* 4. See the additions to the later Edition of the Hiſtory of Trent.

(as before according to the words of the Church of England) to bee the Pope and his adherents, even the man of ſinne ſitting as God, with the beleevers of his deitie: Theſe, I ſay, want charity to the Catholick Church, and particularly to the Proteſtants, notwithſtanding any ſeeming workes of that remnant done within the command and extent of this Antichriſtian Church; yea, the workes of that remnant which truely belongs to the Church and Temple of God, doe nothing prove the charitie of the Antichriſtian Church, though they bee tolerated by it while they ſerve to advance her glory and ſupremacy; for let thoſe that work them but touch the in-errable ſupremacy & deity of the Papacy, the doers of theſe very works, by which the Author will prove the charity of the Church of Rome, ſhall feele and make up the proofe of her uncharitableneſſe. And indeed, this is the very quarrell for which they kill and damne us, becauſe we complaine of the Popes errors, and will not ſay, that when the Pope erreth, hee cannot erre. Let us heare *Caſſander* ſpeaking to this purpoſe; [c] *In thoſe that will ſeeme to be the Governors and Protectors of the Church of Rome, I condemne this,*

[c] In iis qui Romanæ Eccleſiæ Gubernatores & propugnatores ha-

that they will acknowledge no diſeaſe, and (which naturally followes thereupon) they will admit no remedie; yea, thoſe that ſpeake to them of amendment, that exhort them to be healed, and that offer their help to effect it, they not onely caſt off and drive from the fellowſhip of the Church, but alſo in many places have judged them miſerably to be ſlain. Which thing ſeems to have given the occaſion of this wretched ſchiſme.

Thus Rome may maintaine the ſhew of good works; yea, perchance ſome works truely good, for her owne honour and glory, while they ſerve and advance theſe ends; and yet bee cruell and uncharitable, not onely againſt Proteſtants, but againſt thoſe who doe theſe good workes within her owne territories, when otherwiſe they croſſe thoſe ends for which ſhe did tolerate them. So the encouraging of ſuch works in the Papacie may prove her ambitious, but leave her ſtill uncharitable, cruell, and malitious; yea, theſe works joyned with ambition and uncharitableneſſe, and pleading for them by the ſhewes of charitie, give her the true ſhape of the ſecond part of Antichriſt, even of that beaſt, which with the ſhew of the Lambe, killeth Saints like the Dragon. And herein lies the very cunning

beri volunt, illud improbandum exiſtimo, quod morbum nullum agnoſcunt, & (quod huic rei conſequens eſt) remedia non admittunt; imò, de correctione admonentes, & ad curationem exhortantes: operamq; ſuã ad id efficiendum offerentes, non modo rejiciunt, & ab Eccleſiæ ſocietate depellunt, verum etiam multis in locis crudeliter interficiẽdos cẽſuerunt: Quæ res huic miſerabili Schiſmatici occaſione dediſſe videtur. *Caſſan. de ofic. pii viri.*

cunning of Pope-craft, and the myſtery of iniquity, by contraries to bring in and maintaine contraries; by the ſhew [d] of faith to perſwade faithleſneſſe, and by the ſhew of charity to palliate uncharitableneſſe and perſecution: And indeed, I think the Serpent wonders at his owne wit in the Papacie, and applauds it as the higheſt and moſt artificiall counterfeit of a creation, becauſe therein hee hath wrought, and as it were created contraries out of contraries; Out of a doctrine of deepeſt humility, hee hath raiſed the higheſt pride; and from a doctrine of contempt of the world, hee hath raiſed a title to the whole world; from a doctrine of patience, long-ſuffering, and perfect charity, hee hath raiſed a catholick perſecution, tormenting the world with uncharitableneſſe and cruelty. And ſo by this kinde of infernall Alchimie (which hee ſtill continueth,) the ſeeming good works, yea, the true ones done by the remnant of Grace, are digeſted to nouriſh and defend the ſinnes, and among them the uncharitableneſſe of the man of Sinne. There is yet a ſecond ſort of works, which paſſe for works of charitie, but are indeed works of error; for they iſſue from error, and therefore not from charitie; theſe are fained,

[d] Miniſtros ſubornat ſuos, velut miniſtros juſtitiæ, aſſerentes noctem pro die, & perfidiam ſub prætextu fidei, Antichriſtum ſub vocabulo Chriſti; ut dum veriſimilia mentiuntur, veritatem ſubtilitate fruſtrentur. *Cyprian. de unitate Eccleſiæ.*

empty and hollow inventions or imaginations given by Rome to her children, in ſtead of nouriſhing and ſolid gifts of true motherly piety; ſo indeed they are rather works of Poetry, then of Charity: ſuch are the Popes Jubiles and Indulgences, eſpecially thoſe which are annexed to a *crucciate*, like that ſent into Ireland, which ſtirred up ſubjects to rebell againſt their Soveraigne. But in our Authors own Catalogue of Romes charitable workes, I take notice of her giving things for Sacraments conferring grace, which are none; now when Rome giveth theſe to her children for Sacraments which are none, ſhee giveth them not gifts of charity, but of vanity, yea, of cruelty; for a cruelty it is for a mother to feede her children with fictions in ſtead of Sacraments: as when a father to his hungry ſonne giveth a ſtone in ſtead of bread, it doth rather prove the fathers hatred then his love.

There is alſo a third kinde of Romiſh works, which looke like works of charitie, but are not ſuch indeed, becauſe they come not from a right ſpring, nor ayme at a right end; they come not from the love of God, nor ayme to the glory of God; but come from error, pride, and ſelfe-love, and have ſelfe

ſelfe-ends: ſuch are works done for merit, ſatisfaction, and ſupererogation: and indeed, theſe carnall wayes of doing good works, are generally very ſucceſsfull; for all mankinde is fleſh of fleſh; ſo that if you ſpeake of a worke of charity to bee done a carnall way, and to carnall ends, you have all mankinde already fitted to heare you: but if you ſpeake of works of charity to be ſpiritually done, and for ſpirituall ends, there are farre fewer that have a ſpirituall eare to heare what the Spirit ſaith: Yet upon the works carnally done, and for carnall ends, doth the Papacy exceedingly multiply the number of her works of charity, mentioned in the Catalogue; yet an army of theſe is but an army of dead men, even of dead workes, which have not the ſpirit: And uncharitable is ſhee who ſuffereth, yea, teacheth her children to bring forth dead works, when, by good inſtruction, they might have gotten life into them from the quickning Spirit.

Sect. III.

The Claime of Charitie is confuted, which is drawn from the seven Romish Sacraments.

AND as thus generally, so now more particularly let us put the Cavaliers supposed works of charity to the touch, and try whether true charity may bee proved by them to be in the Papacie.

But before wee come to his proofes, I cannot but take notice that his preparative is very pleasant; for therein hee speaks of seeing *the holy catholick Church dissolve, and as it were defeate her selfe of her very selfe, for the acquiring of all imaginable, both temporall and eternall blessings to mankinde.* Surely, it seemeth to mee, hee could hardly have chosen words more contrary to the actions of the Papacie: and this the former Chapter, and many Stories doe over-abundantly shew; for we see plainly, that Rome is so farre from defeating her selfe, for eternall blessings to mankinde, that for the acquiring of temporall blessings to her selfe, shee defeats Kings both of their kingdomes and lives. And whereas hee saith, a man needs no more, but to have eyes in his head to see her charitableness; it seems much

much rather, that hee who in numberleſſe ſlaughters, and actions of bloud, doth not ſee her uncharitableneſſe, hath need of that ſtrong deluſion which cauſeth men not to beleeve truth though they ſee it with their eies.

But I come to the Authors owne Inventory of Romiſh works of charity, and take notice of it as it begins with a mans beginning, and for profitable reaſons doth not end at his ending: For, ſeven proofes of charity which hee names, are ſeven Sacraments; of which, one begins at mans birth, and the laſt comes as neere his end as it may; but when it can goe no further, it is lengthened with prayer for the dead, which often brings good, or at leaſt profit to the living (if they bee paid for theſe prayers) and ſo perchance may be taken for good works.

But whereas among theſe he ſpeakes of giving Baptiſme and the Lords Supper, as fruits and proofes of Romiſh charity; I anſwer, that the Papacie muſt allow or ſuffer the giving of theſe, or elſe there cannot be under her Throne that ſhew of a Church in which Antichriſt muſt ſit, that hee may looke like the beaſt which hath horns of a Lambe: Without theſe his myſterie

ſtery were neere diſſolved, and wee ſhould ſee the Dragon ſtarke naked in him: therefore the Pope may keepe theſe for love to himſelfe, and not to his ſubjects.

But, ſaith the Cavalier, his Church gives Baptiſme very early, as ſoone as the childe is borne, and this haſte is a ſigne and a fruit of charity. And why may it not be a ſigne and fruit of error in judgement rather then of charitie? yea, why may it not proceed of an uncharitable error, ſeeing it often damneth children for want of that waſhing which they could not have in their mothers belly? for many thouſands of infants muſt be damned by the ſame charitable opinion which makes this haſte to baptize others. And although this opinion anciently might perchance bee taken for an error in judgement; yet on the latter, to whom the point hath beene more plainely cleared, it may much more probably lay a guilt of uncharitableneſſe. Sure it is, that if want of charity bee not the cauſe of it, yet want of charity doth accompany or follow it, as it doth the Popiſh beleefe of Proteſtants damnation: for to infants unbaptized, and Proteſtants, I thinke there is little charitie afforded by Papiſts when they have once damned them.

Let

Let them alſo conſider how this doth give a proofe of their charity, when thereby they make the Goſpel of grace more deadly then the killing Law: for the Law damned not infants for dying without circumciſion ſeven daies after the birth, in which time there was a poſſibility of circumciſing them; but theſe men make the Goſpel to damne children for dying unbaptized before they bee borne, when it is not poſſible to baptize them.

The Lords Supper is put off for a while, and Confirmation is brought in next for a Sacrament, and this Sacrament for a confirmation of Romiſh charity: and indeed, ſo much as Confirmation is a Sacrament, ſo much let it be a confirmation of Romiſh charitie. But *Suarez* the Jeſuite confeſſeth, that great Romiſh Doctors (as *Alenſis* and *Bonaventure*) have taught that Confirmation was not inſtituted as a Sacrament by Chriſt or his Apoſtles. And himſelfe affirmeth, that the time when Chriſt did inſtitute this Sacrament is not recorded by the ſacred Hiſtorians; and withall, hee acknowledgeth (according to *Thomas*) that to inſtitute new Sacraments belongs to that excellency of power which is Chriſts alone. So the ſacramentality of Popiſh

Suar. in 3. T. 3. Diſp. 32. Sect. 2.

Popiſh Confirmation ſeems to bee a ſtone, and not bread, which being given to children by a mother, proves rather her hatred then charity. But indeed, if they would make this uſe of Confirmation, to ſee that children bee brought, and made to underſtand the grounds of ſalvation, this were bread and not a ſtone, and ſo a fruit of charity, and not of hatred: but to give them an outward ſigne, that gives nothing from without by any Sacramentall inſtitution; and to give them no knowledge within, but a Creede or Lords Prayer in Latine, which they underſtand not, this is not a work of charity, but a deceiving, yea, a ſoule-killing cruelty and uncharitableneſſe.

The next ſeale of Romiſh charity, is the Sacrament of Confeſſion and Penance; whereby, as our Author ſaith, *when a man hath drunk of the poyſoned cup of actuall ſin, Rome ſtrives to make him caſt it up againe.* Much might here bee ſaid to prove this auricular Confeſſion to be no Sacrament, and ſo no charity in giving that for a Sacrament which is none. But of Romiſh uncharitableneſſe in the uſe, or rather abuſe of this which they call a Sacrament, there would ſcarce be time and place enough in the

the world to containe the proofes of it. Wee know what Markets are made of Indulgences, even abſolution from Penance; which being ſet to ſale, doe plainely croſſe Chriſts charitable doctrine, by making it eaſier for a rich man then a poore man to enter into the Kingdome of heaven. But indeed, it hath had this charitable conſequence, that it hath cauſed many Nations to caſt up, not ſingle ſins only, but the man of ſinne himſelfe: But otherwiſe, whereas this Author ſpeakes of this Sacrament to caſt up ſinne, wee muſt complaine, that it hath beene uſed as a meanes to caſt up goodneſſe, and to caſt ſinne into a mould, even to nouriſh and ſtrengthen it; for *Garnet* thought it a good covert and hiding place of treaſon, ſaying, that in Confeſſion hee firſt received the knowledge of the Powder-treaſon; and ſecondly, himſelfe would not ſay that hee did cauſe his Penitents to caſt up this treaſon, but left it in their ſtomacks, wherein it lay with ſome of them untill death, not acknowledged as a ſinne: Behold right Romiſh charity, plainly proved by the Sacrament of Confeſſion; yea, this Sacrament hath beene by them uncharitably uſed, as a means (not to caſt up ſin, but) to caſt up righteouſneſſe;

for

for ſome maine acts and duties of righteouſneſſe have been put to Penance as great ſinnes. Sir *Thomas Overbury* and my ſelfe met with an Iriſh Pilgrime in France, who taking us, as hee ſaid, for Catholicks, (wherein hee was not miſtaken, if hee had rightly underſtood the word) told us, that hee was enjoyned by way of penance to goe on Pilgrimage to Rome and Compoſtella, for ſerving Queene *Elizabeth* in her warres againſt *Tyrone*. See here not a ſin caſt up, but an excellent duty of ſubjection and loyalty; and ſo the Romiſh Sacrament of Penance not a proofe of charity, but of diſloyall uncharitableneſſe.

Hee goes on, and ſayes that Rome, to make her child grow and ſtand out, *feeds him from time to time with the precious Body of our bleſſed Lord in the Sacrament of the Altar*. But where is Romiſh charitie in taking away the Bloud of our bleſſed Lord in the ſame Sacrament? If it be charity to give bread to a childe, is it not uncharitable to deny him drinke? but the children of Rome are left to cry like *Sampſon*, though not heard as *Sampſon*, *Thou haſt given this great deliverance; and now ſhall I die for thirſt?* Chriſt hath given them a great deliverance, and now Rome would kill them

Judg. 15. 18.

with

with thirſt: Yet the ſame Lord in his Paſſion gives both meat and drink to their ſoules; and therefore hee not onely ſaith, that his fleſh is meate indeed, but that his bloud is drink indeed; and ſo is hee perfect nouriſhment, and a juſt refection, being both meat and drinke. Hee gives no leſſe to the true Iſrael then to the typicall Iſrael (the type of the Church) in their Journey to Canaan; it is ſaid of them, *they did eat— ſpirituall meat, and drank— ſpirituall drink, for they drank of the Rock, and that Rock was Chriſt.* But Romiſh charity, or uncharitableneſſe takes from the people that drink which Chriſt gave them, and as it were drives the true Iſrael from the waters that iſſue from this Rock, to refreſh them in their walking through the wilderneſſe to this heavenly Canaan. Neither doth it availe any thing to ſay, that there is bloud in the body, for bloud out of the body is given us in this Sacrament, to quench the otherwiſe unquenchable and ever-thirſty guilt of ſinne. Bloud that was ſhed for us is given to us in this Sacrament, as the very words of our Saviour in the Inſtitution of it doe affirme; and if Chriſt ſay hee gives us bloud that is ſhed, either they muſt profanely deny the words which our Saviour ſpake,

Joh. 6. 55.

1 Cor. 10. 3, 4.

Mat. 26. 28.

ſpake, or elſe they muſt bee inforced to witneſſe that they doe uncharitably, and unchriſtianly deny to us, that which our Saviour gave us: and indeed, bloud that is ſhed and ſo powred out of the body, is the proper Sacrifice for ſinne; for *without the ſhedding of bloud there is no remiſsion*: yea, our Saviour himſelfe here ſaith of his bloud given in the Sacrament, that it is *ſhed for the remiſsion of ſinnes*. What therefore Chriſt the fountaine of charity hath ſhed for us out of his body, and ſo given us being ſhed for the remiſſion of our ſinnes, is it not extreme uncharitableneſſe in Rome to take the ſame from us? for thereby ſhee takes from us an excellent means of the remiſſion of our ſinnes, and ſo the remiſſion which ſhould come to us by this meanes.

Heb. 9. 22.

I could here multiply complaints of Romiſh uncharitableneſſe in the manifold abuſes of this Sacrament; and among them, of their Latine (that is, barbarous, as Saint *Paul* ſaith) and whiſpering Conſecration. It is no Sacrament in the Romiſh beleefe, without the Prieſts intention; and the words that ſhould give ſome gheſſe of his intention are not heard and underſtood: How ſhort then are the poore people of knowing the Prieſts intention, when they either

1 Cor. 14. 11.

either heare not, or underſtand not the words which might give them at leaſt ſome hope of his intention? But darkneſſe fits beſt with a doctrine of darkneſſe, and it is beſt nouriſhed by that which begat it.

But their doctrine of worſhipping this Sacrament, yea, even when they know not whether it be a Sacrament, yea, carrying it about the ſtreets in a ſolemne proceſſion, on a ſet day, of purpoſe to bee worſhipped, is a moſt killing uncharitableneſſe; if I may ſay of the Sacrament by their corruption, as Saint *Paul* of the Law by the corruption of nature, *That which Chriſt ordained to life, is thus found to be unto death.* The Lord of life appointed this Sacrament to communicate life by it; and Popiſh uncharitableneſſe by it gives death to her children. But I ſay the leſſe, becauſe the truly reverend and learned Biſhop of Durham hath ſo plainely revealed, and ſoundly convinced the Idolatry of the Maſſe; that hee who reads it, and after kils his ſoule by ſtumbling at this Idol, and falling downe before it into hell, cannot lay all the fault on Rome, but muſt ſhare uncharitableneſſe with her, and have part of his owne bloud laid on his owne head. It followes, *If he will beſtow himſelfe upon the ſervice of Al-* Rom. 7. 10.

mighty God, in a more particular manner, by taking Priesthood, shee not onely gives him holy Orders, but shee doth it by a Sacrament conferring grace: I should here have expected that Romish charity should have expressed her selfe in giving Orders and Grace to one that before had the grace and gift of Teaching from on high, which that Lord that ascended on high gave unto Pastors for the building of his Church; but I heare nothing of this fruit of charity; but I heare of a Priesthood, which too often is a resemblance of the order of *Jeroboam*, and that the Priesthood is a Sacrament divided into two Powers, [a] one to *sacrifice*, and another to *absolve*; but I read not of a third power or commission of *teaching* to bee given by this Sacrament: and so the Priests lips, that under the Law and the reigne of the letter should preserve knowledge, now under the Gospel and Kingdome of light, notwithstanding any grace or power from this Sacrament, may leave the people in ignorance; and the old complaint under the old, may be [b] renewed in the new; *My people perish for want of*

Eph. 4.8.
1 Kin. 12.32.

a Utramq; potestatem, *nimirum*, cōsecrandi, & absolvendi. *Vasq. in* 3. *T.* 3. *Disp.* 239. *c.* 1. *&* *c.* 3. Ex *Medina*. In duas has partes esse distributum.

b Cardinals & Bishops let not to make their servants, their Cooks and Horse-keepers Priests, whereby Ecclesiasticall persons are become a jest and laughing-stock to every man. *Bish. of Valence in the Comment. of France, Part.* 1. *lib.* 2. Hos. 4.6.

knowledge

knowledge. And if thus they periſh, it is very likely that, notwithſtanding any grace of this Sacrament, it is not charity, but uncharitableneſſe that kils them.

Hee proceeds; *If hee have not ſpirit for ſo much as that, but reſolves to walk on in the broad way of a married life, that ſtate is honourable, though it be inferiour to the former; and ſhee joynes him to a wife by a Sacrament alſo conferring grace.*

A ſtrange oppoſition of things agreeing, and a ſetting at ods of things which God hath ſet at friendſhip. *If hee have not ſpirit for ſo much as that*, ſaith our Author, *but reſolves to walk on in the broad way of a married life*, &c. as if hee that reſolves to bee married may not have ſo much ſpirit as that which is fit for the Prieſthood. I cannot ſee in any place of Scripture but that the ſpirit of Prieſthood may very well agree with marriage, if the ſpirit of error that forbids marriage, did not work in the Papacy to ſet them at diſcord: yea, our Author ſaith, *Order gives grace*, and *Matrimony gives grace*; and I wonder how one of theſe graces falls out with the other: I wonder alſo with what charity, or rather uncharitableneſſe, Rome can deny *Orders* to a man that hath a *gift of teaching*, be-

1 Tim. 4. 1, 2, 3

cauſe hee hath not the *gift of continency*; ſurely, ſhee is either uncharitable to Gods Church, in thus denying Orders where God hath given a gift that deſerves them; or uncharitable to the Miniſter, in tying him to that continency whereof the gift is not given him. On the one ſide, if this man want Orders, a Congregation that wants him, may ſtarve for lack of him; on the other ſide, if hee want marriage, his ſoule is tyed to the fire, and ſo is in danger to bee conſumed with the flames of it; and either way is Rome ſtill uncharitable, even in theſe things by which our Author would prove her charity.

As for the ſacramentality of Marriage, and grace conferred by it, I muſt take them but for empty words, before I ſee Chriſts Inſtitution in the Scriptures to put ſubſtance into them. A Sacrament, as *Caſſander* from *Hugo* well gathers, is a ſigne inſtituted by Chriſt, to ſignifie and convey an inward grace, which by ſome likeneſſe it repreſenteth: Now Marriage indeed repreſenteth the union betweene Chriſt and his Church; but it was not inſtituted by Chriſt, that this union ſhould be given by it: and indeed, that ſuch grace is repreſented and given by Marriage as by a Sacrament, wee

caſſan. conſult. Art. 13.

Eph. 5.

reade

read not in the Scriptures; yea, their own *Peter Lombard*, *Durand*, and *Caſſander* deny that marriage giveth grace: therefore it remaines onely as a *Tridentine*, and not a *divine Sacrament* of *grace*; and the gift of a ſuppoſititious Sacrament with fained grace, is but a fruit of that carnall charitie which giveth ſtones for bread.

Lombard. lib. 4. diſt. 2. lit. A. Caſſ. quo ſupra.

He goes on; *If in his laſt ſickneſſe hee be afflicted by thoſe ſharpeſt arrowes of his inviſible enemy, ſhee annoints him towards the combat, and enables him by that extreme Unction, and by the benedictions and prayers which accompany it, to reſiſt and conquer thoſe adverſe powers.* Behold a Romiſh Unction, different from the ancient Unction, even by the confeſſion of [a] Romiſts themſelves; for this Unction is given us, as our Author tels us, *in his laſt ſickneſſe.* But the ancient Unction was given of purpoſe that it might not be his laſt ſickneſſe; that was given to heale, this becauſe hee is condemned to death, and thought paſt healing. Saint [b] *Mark* ſaith, that the twelve did *annoint with oyle many that were ſick, and healed them*; and S. [c] *James*, *Let them pray*

[a] *Pamelius* in his Notes upon *Tertul. de præſcrip. ad hæret. cap.* 41. ſaith, We will prove extreme Unction to bee a Sacrament of the Church, eſpecially becauſe it promiſeth health, or recovery. And *Caſſander*, by the ancient prayer, benediction and hymnes, *ad corporalis morbi levationem pertinere*, that it pertaines to bodily recovery: Which is alſo the opinion of the Maſter of Sentences. [b] *Mark* 6. 13. [c] *Jam.* 5. 14, 15.

over the ſick, annoynting him oyle, and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up. So wee ſee that healing or raiſing up is expected as a fruit of this ancient Annointing; but death is expected as a follower of Romiſh Annointing, for even *Bellarmine's* proofe of this Sacrament is drawne from the deſperate and dying ſtate of the ſicke; *That ſince Sacraments were provided for our helpe in our ingreſſe into the Church, and our progreſſe in the Church, it is not to be beleeved that there ſhould want one at our egreſſe.* See here, that the Unction which anciently was uſed for our *regreſſe*, is now uſed by Romiſts for our *egreſſe*; And therefore it is not the ſame Unction; yea, it is not the ſame, if wee beleeve their Cardinall *Cajetane*, ſaying, that *Saint* James *his Unction agreeing with the Apoſtles Unction, doth not agree with extreme Unction in word nor effect:* and indeed, the effect of S. *James* his Unction was health; but the expected conſequence of Romiſh Unction is death. Wherefore, let them joine health to their Oyle, which was anciently joyned to it, and then wee will think they give that Unction which was the ancient Unction, and a fruit of charity. But if they give Oyle without health,

Bellarm. de extrem. unct. cap. 5.

health, the ſigne without the thing, what charity is there to give an empty ſigne in ſtead of a reality? Yea, how doe they abuſe that Oyle, aſwell as the Receivers, in miſgiving it as a Sacrament of death, which in the true uſe of it was appointed for a meanes of life?

Sect. IV.

Monaſteries, and other Romiſh works bearing a ſhew of charitie, are proved to bee contrary to it.

BUt Romiſh charity ſeemes not to leave men when they bee dead, but then followes them; even dead men with dead prayers, iſſuing from a blinde, and therefore a dead charity. For is it not a dead charity that in her prayers for the dead is not animated by a true and lively faith? the want whereof turnes all things (and therefore both the ſhewes of charity and prayers) into ſinne. And can there be any faith without the Word of God? and doth the Word of God any where ſhew Purgatory ſo evidently that faith may aſſuredly beleeve it, and thereupon offer up prayers for the deliverance of the dead from it? Rom. 14. 23.

A Work aſcribed to S. [b] *Auguſtine* plainly ſaith; *The catholick faith by divine Authority beleeves a firſt place, The kingdome of Heaven; it alſo beleeves a ſecond, which is Hell: a third wee wholly know not; yea, wee finde that it is not in the holy Scriptures.* Now, if it bee not in the holy Scriptures, it is no matter of faith; and if Purgatory be not of faith, then the prayers for ſoules to bee freed from that Purgatory whereof there is no faith, are prayers not of a true, that is, a beleeving and ſeeing charity, but rather of blinde infidelity.

As for this Authors praying for the dead *to the worlds end*, I wonder why he ſhould ſpeak of it, when he ſhould not be ignorant, that if the living friends of the dead bee rich, there is a ſhorter way to free them out of Purgatory, then to pray to the worlds end. Beſides, the Treaſure of the Church growing by the growth of Papall charity, which delivers ſoules out of Purgatory; it is a wonder how that Papall charity doth not inlarge it ſelfe and the Churches Treaſure to the utmoſt, in a whole deliverance of Soules out of Purgatory, and ſo leave no worke for the tedious charity of praying for them to the worlds end. But it ſeems, that either there is a want of charitie in the Pope,

b *Hypognoſt. lib. 5.* where a third place being denyed beſides heaven and hell, *Erazmus* in the margent puts the word *Purgatorium*: But the Spaniſh Purgatorie hath purged and taken away this Purgatory. *Index Hiſp.*

Pope, who may deliver ſoules and will not (eſpecially ſeeing [a] for money they may bee delivered): or if hee doe deliver them, it is rather vanity then charity that prayeth for ſoules to the worlds end, which before the worlds end are delivered.

Our Author comes next to Monaſteries and religious Houſes, as proofes of Romiſh charity; where hee tels us, *That being conſecrated by the vows of Poverty, Chaſtity, and Obedience, their Church, with exceſsive charitie, provides means for them, that they may bee enabled to live, and wholly to attend that ſacred function, for the aſsiſtance of mankind in the way of Spirit, without ſcattering and diſperſing their thoughts and cares upon providing for the neceſſaries of this life.*

Surely, if the Author can prove it to be *charity* which hath made this proviſion, all the world without more proof may beleeve it to bee *exceſsive*: For ſo exceſſive hath it beene in proviſion, that it hath fret deeply into Church and Common-wealth, having eaten up a great part of the maintenance of the Clergie in Appropriations, and a great part of Lay poſſeſſions in Bequeathes

[a] Dogma de purgatorio ſigne exterminandum eſt ab Eccleſia, &c. The doctrine of Purgatorie ſhould be rooted out of the Church, becauſe it makes men careleſs of purging themſelves in this life, while they looke for another purging hereafter: *Græcus de purgatorio igne.* To wch add, that the purging fire hereafter may bee taken away for mony; and ſo they need not to be troubled with purging here or herafter. To this end (*Hiſt. Trid. lib.* 1.) *Leo* the tenth ſent an Indulgence & pardon for ſinnes through all Chriſtendome, granting it to whoſoever would give mony; and extending it to the dead, for whom, when the diſburſement was made, his will was, that they ſhould bee freed from the paines of Purgatory.

and

and Donations: yea, this exceſſive charity hath provided ſuch meanes for theſe thus conſecrated by the vowes of poverty, obedience, and chaſtitie, that the exceſſive proviſion hath exceedingly devoured the conſecrating poverty, obedience, and chaſtity: for the ſpirit of error works in theſe members of the Papacy, as it doth in the Head, bringing contraries out of contraries; from the profeſſion of poverty infinite riches; of chaſtity, moſt foul uncleannes; and of obedience, high diſobedience to the Lord of the Univerſe: yea, rebellion againſt his Deputies and annointed Ones, the Kings of the earth.

And whereas the Champion thinks that this proviſion of exceſſe ſhould look like the fruit of charity, becauſe it enableth Monks to live without diſtraction; if he meane labour by diſtraction, let him know, that herein his wiſdome differs much from the wiſdome of the ancient Fathers. S. [a]*Baſil* both

a Quia ſunt nonnulli qui orationum prætextu, Pſalmodiæve, neceſſarios in exercendis artificiis; labores defugiunt, illud eſt intelligendum, certis quidem aliis quibuſdam in rebus eſſe certam unicuique temporis tempeſtivitatem; ut eſt apud Eccleſiaſten, qui omni negotio ſuum eſſe tempus dicit; orationi verò, & Pſalmorum modulationi, ſicut in aliis etiam pleriſq; nullū non eſſe tempus idoneū, ita videlicet, ut vel in eo ipſo dū manibus opus tractamus, & linguâ nonnunquā (quandocunq; id fieri poteſt, aut expedit potiùs, & ad fidei ædificationem conducit) munere hoc fungi poſſimus; ſin id minus, corde certè in Pſalmis, & hymnis, & canticis ſpiritualibus Deum collaudemus, ſicut ſcriptū eſt; atq; ita orationi ſatisfaciamus: interim dum laboramus gratias agēre Deo qui ad opera faciēda manū vires nobis ſuppeditaverit.

urgeth

urgeth the labour of Monkes by the example of Christ and his Apostles; yea [b], hee particularly names the Trades and Professions which hee would have them to use. And Saint [c] *Hierome* is very earnest in it, and saith, that the Egyptian Monasteries admit none without labour. St. *Augustine*, he hath a Worke of the *worke of Monks*, and tels the meaner sort of them, [d] *That by no meanes it is comely, that in that course of life wherein Senators are laborious, labourers should bee idle.* And hee confutes this idle conceit which then was on foote, That Monks must bee idle, because they must live like the [e] Lillies, and neither *work* nor *spin*. And in poorer Houses, the works of the Monks was taught and required untill late [f] times, even so late

[b] *Basil. Regul. fusius disput. in cap. 37.* In telis texendis, in consuendorum calceamentorum Artificio, & maximè agricultura. *Ib. cap. 38.*

c *Hieron. ad Rusticum.*

d Nullo modo enim decet, ut in ea vita ubi fiant Senatores laborioſi, ibi fiant opifices otioſi. *Auguſt. de opere Monachorum, cap. 5.*

Mallem per ſingulos dies certis horis, quantum in benè moderatis Monaſteriis conſtitutum eſt, aliquid manibus operari. *Ib. cap. 29.* e Ut de opere Monachorum librum conſcriberem, illa me neceſſitas compulit quòd cùm apud Carthaginem Monaſteria eſſe cæpiſſent, alii ſe ſuis manibus tranſigebant, obtemperantes Apoſtolo: Alii verò ex oblationibus Religioſorum vivere volebant, ut nihil operantes unde neceſſaria vel haberent, vel ſupplerent, ſe potiùs implere præceptum Evangelicum exiſtimarent, atque jactarent, ubi Dominus ait, *Reſpicite Volatilia cœli, & Lilia agri? Auguſt. Retract. lib. 2. cap. 21.* f Operari manibus, bonum eſt corpori, deſeruit Spiritui, ædificatio eſt proximi, & reparatio eſt ſenſus noſtri. Et ſi interdum pigri ſumus, tamen perſeverando vincimus. *T. Campenſis. De diſciplina clauſtralium, lib. 5. cap. 4.* Floruit circa annum Salutis incarnatæ, M. CCCC. X.

as the Abbot *Tritheimius*, who lived about an hundred and fifty yeers past. This Abbot in an Homily of the handy-labour of Monks, presseth it earnestly, by the blessednesse in the Psalme, pronounced on them that eat the labours of their hands; by the first penalty of labour laid on *Adam*; by Saint *Paul*'s rule, That hee who would not labour should not eat: yea, hee cites their own [g] Father *Benedict*, who saith in his Rule, *Idlenesse is an enemy to the soule, and therefore at certaine times the Monks must bee busied in the labours of their hands.* Hee acknowledgeth honestly, that which was formerly spoken out of Saint *Hierome*, *That in the first setting up of the Monasticall estate it was a custome not to admit any Monks into that fellowship without labour*: And he confesseth as plainely, how idlenesse came in; *After that the Monks began to have riches and rents, the ancient simplicity decay-*

[g] Pater noster *Benedictus*, otium detestans Monachorum, in Regula quã nobis tradidit, inquit, Otiositas inimica est animæ, & ideò certis temporibus occupari debent Monachi in labore manuum, certisque item horis in lectione divina. Tunc enim verè sunt Monachi, si labore manuum suarũ vivunt, sicut & patres nostri fecerunt, & Apostoli. —*Item*, Erat in primordio Monastici status ista consuetudo Monachorum, ut nullum sine labore admitterent ad sui consortium, &c. verùm postequam census Monachi habere cæperunt & redditus, pristina mox simplicitatis studia defecerant, crevitq; paulatim cum divitiis rerũ tẽporalium superbia, in tantũ, ut labores manuum omnes cum tempore Monachi recusarent.—Ne igitur panẽ vestrum manducetis otiosi, semper vos aliquo labore honesto & utili oportebit esse mancipatos, quo & mens à tædio relevetur observantiæ regularis, & inopia gravis vel in parvo saltem reparetur: Messis tempore ad fœnum, & autumni diebus ad vindemiam vos duntaxat extra Monasterium consuevimus occupare, &c. *Tritheim. de labore Monachorum manuali. Homil.* 7.

ed,

ed, and pride grew ſo upon the growth of riches, that at laſt Monks generally refuſed to labour with their hands. Yet hee ceaſeth not to exhort his owne Monks to that labour which was now growne ſo much out of uſe, and from which (as this Abbot tels us) exceſſive proviſion had diſtracted other Monks; though it be here by the Cavalier miſtaken for a proofe of charity.

And whereas he calls it a ſacred function; ſurely idleneſſe is no function: yea, I doubt not but I might truly ſay, that it was never any function, even when it was at beſt. But men of divers functions met together to [h] live (as they thought) ſo neer as they might, according to the patterne of the primitive Chriſtians. And as a Citizen that lives under the rules and government of a City, cannot call his citizen-ſhip a function, no more may the Monk call his Monkery a function for living under the rules of a [i] Monaſtery.

h Monachiſmus ſinceritatē ſuam retinens, nō aliud eſt quàm ſincerior Chriſtianiſmus. Talem primam Chriſto credentiū Eccleſiam fuiſſe, qualis nūc Monachi eſſe nituntur. *Gabr. Puterbeus frater.*

i But *Clemens* of Alexandria thinks that a man more perfectly imitates the Apoſtles in a married then a Monaſticall life. Qui autem fuerit perfectus, exempla habet Apoſtolos; & reverà vir probatur, non in eo quod vitam elegerit Monaſticā: verū ille viros vincit qui in matrimonio & liberorū procreatione, & domus cura ac providentia citra voluptatē & dolorē ſe excercet & cum in Familiæ verſetur curatione, indivulſus tamen eſt à Dei charitate, inſurgitq; adverſus omnē tentationem quæ affertur, per filios, uxorē, & famulos, & poſſeſſiones. *Clem. Alex. Strō. l. 7.* And *Chryſoſtome* differs not much from him: Ne Monachum quidem magnopere admiremur, quod is apud ſe vivens, neq; commoveatur, neq; in multa ac magna peccata prolabatur: Neq; enim ei res illæ adſunt, quibus ipſe animo irritetur, æmuleturq;: ſin verò quis ſe turbis un verſis tradiderit, animum ipſum vel tempeſtate actum tanquam in malacia & tranquillitate gubernans, hic dignus eſt quem omnes plauſu & admiratione proſequantur. *Chryſoſt. de Sacerd. l. 5.*

But

But as it ſtands at this day, we have too many proofes, that if it were a ſacred function at the firſt, it is generally now neither function, nor ſacred. [k] *Eraſmus*, in his Antidote upon that Epiſtle of *Hierome* to *Ruſticus*, formerly alledged, ſaith, *Let it offend no man, that in this Epiſtle, nor in any of the former, Saint* Hierome *commandeth none of thoſe things which in theſe dayes are required of Monks. Of thoſe three vowes which they call* ſolemne, *there is not one word. But wee muſt remember that which is cleerly manifeſt by this mans Writings, that in* Hieromes *time there was not that kind of Monks which we ſee in our age.* And [l] *Caſſander* thus agreeth with him; *It is manifeſt enough, how much Monkery is now degenerated from the firſt originall, how defiled and deformed with abuſes; true and ſolid religion being changed into an empty ſhew of religion: and riches increaſing, piety hath decreaſed.*

Thus wee ſee what is become of the ſacred function, and what a work of charitie it hath beene to give thoſe riches to it, which have been the means to diminiſh the

[k] Ne quem offendat quod in hac Epiſtola, ſicut nec in ſuperioribus Divus *Hieronymus* nihil eorum præcipit, quæ his temporibus à Monachis exiguntur. De tribus illis votis quæ vocant *Solennia*, ne verbum quidē ullum. Sed meminiſſe debemus id quod palam liquet ex hujus ſcriptis, ætate *Hieronymi* nondum fuiſſe hoc Monachorum genus, cujuſmodi nunc noſtra tempeſtate videmus. *Eraſm. in Antidoto Epiſtolæ Hieronymi ad Ruſticum.*

[l] Quam autem longè Monachatus hodie, à prima ſua origine degeneraverit, & quantis abuſibus contaminatus & deformatus ſit, ſatis per ſe eſt manifeſtum; nam paulatim religio vera & ſolida in ſuperſtitionem & inanem ſpeciem religionis converſa eſt; & accreſcentibus opibus, decrevit pietas. *Caſſander Conſult. Art.* 25.

piety

piety of it. And indeed, ſuch fearfull abominations have beene diſcovered in monaſteries, ſince idleneſſe met in them with exceſſive proviſion, that ſcarce any roaring [m] Society can match this ſacred function. So farre is it from *aſsiſting mankinde in the way of Spirit*, that it hath given to mankind moſt loathſome and ſcandalous examples in the way of the fleſh: For how many Stories are ſtuffed with their adulteries, murders of children, unnaturall pollutions? yea, in our owne Chronicle, the eyes of the Reader are almoſt defiled with the names of Monks found guilty of that ſinne of fire and brimſtone. And indeed, take a man with ſtrength of body, and by the *proviſion* of *exceſsive charity* joyned with *idleneſſe* and *fulneſſe*, you make him a right *Citizen* of *Sodom*.

[m] Nuſquam ferè licentior & profanior vita, quam in nonnullis Monaſteriis. *Caſſ. Ibid.*

Speeds later Edit.

And now call him a Monk if you will, hee ſhall bee but a Monk of the Order of Sodome; his function farre from ſacred, farre from the Spirit, but even a helliſh trade of fleſhly abominations: And ſo I think we have drawn up theſe concluſions, Firſt, That it ſhould not bee true Chriſtian charity which by *exceſsiveneſſe* gives that proviſion which makes ſuch a childe of hell. Secondly, It may bee no charity, becauſe

cauſe it may bee an erroneous opinion of merit and ſatisfaction. And it is too well knowne, that the ſuppoſed expiation of crying ſins hath laid the foundation of too many Monaſteries. Thirdly, This Proviſion may be a fruit not of Romiſh Charity, but of Romiſh Policy: for Rome may cheriſh this proviſion, and enriching of Monaſteries, that they may ſerve as ſo many Garriſons for Rome againſt Princes: for by them they may diminiſh Kingdoms; and as much as they take from theſe, ſo much they adde to the Kingdome of Rome.

The Champion paſſeth on, and having wrought a glittering curtaine beſpangled with the ſeeming good works of *Viſiting the condemned, Redeeming captives, Inſtructing the ignorant*, hee ſpreads this curtaine before the eyes of his Readers, at once to dazle them with this glorious ſhew, and to cover from them the horrid ſpectacle of Romes bloudy uncharitableneſſe. That there are no good works in the limits of Rome, I will no more ſay, then I will ſay there are no knees there that doe not bow to *Baal*. And theſe (as I ſaid before) ſerve well the turne of the Beaſt, to make his hornes ſhew like thoſe of the Lambe, as they

they doe at this time ſerve our Author to make a ſhew that Rome is charitable. But take out of his Inventory thoſe works that are done for ſatisfaction, to pay God the debt of ſins, and ſo to make them Saviours; or, for merit and ſupererogation, to bring God in debt unto man, I doubt not the remaining works, like *Gideons* Army, will abate from thouſands to hundreds. And indeed, the greater multitude there is of erroneous works; the more Arguments, not of Romiſh charity, but of Romiſh error and ſuperſtition.

But when among theſe works of Romiſh charity I ſee the Inſtructing of the ignorant, I wonder at the Cavaliers blinde partiality, that could not ſee this which hee brings forth as a proofe of Romiſh charity, to bee an high proofe and accuſation of Romiſh uncharitableneſſe: and this uncharitableneſſe is the greater for his owne reaſon, *becauſe ſoules are more precious then bodies.* So that the [n] great deluge of this tranſcendent uncharitableneſſe to ſoules,

[n] Ignorantia malum eſt & miſeria, quam vera charitas expellere tenetur *Lorca* 22. *Diſp.* 41. n. 15. Quanquam omnes Chriſtiani teneantur dilectionem ſuam teſtari obſervatione mandatorum, juxta illud, *Si diligitis me, mandata mea ſervate*; à *Petro* tamen ejuſque ſucceſſoribus, aliud quiddam & majus exigitur, nempe ut paſcant: vide autem emphaſim verborum; Non dicit, *Occide*, aut Ianam & lac accipe; ſed *Paſce:* Nec dicit, Poteſtatem in eos exerce tyrannicam; ſed, *Paſce. Feuar in Johan.* 21.

ſeemes to drowne all the former works of charity to the body: And indeed, what inſtruction can a Latin *Pater noſter*, a Latin *Creed*, a Latin *Ave Maria*, a Latin *Maſſe* give to an ignorant ſoule? It hath been to mee a ſpectacle of compaſſion, when beyond the Seas, in ſome principall City, I have met with a poore Popiſh ſoule, that ſpake ſome of theſe her devotions in that which was thought to be Latin, but could not bee underſtood to bee Latin by thoſe who knew that language, much leſſe by the party that knew it not: what inſtruction can theſe words give to the ignorant, which the ignorant know not? This is not to take away ignorance, but to add new ignorance to the old. And ſurely, they need not to ſend men to compaſſe ſea and land to convert Infidels abroad, untill they have converted their ignorant unbeleevers at home; for if they make no better Chriſtians abroad then they leave thouſands at home, it is but to pollute that glorious Name wherewith wee are called, and to put the name of Chriſtians on thoſe that know not Chriſt.

Now, that Rome is this cruell Stepmother, whoſe children thus lye ſwowning & dying in the ſtreets for hunger, though our eies

cies have seen it, let Romish words speak it. Let us hear their great Jesuit *Navarre* setting forth the ignorance of the Romish Church as her shame, whereas the Cavalier sets forth the Instruction of the ignorant as her glory. *Hee sins mortally*, saith he, *who being come to the judgement of reason, neglects explicitely and particularly to know the second Person of the Trinity, that is, That the Sonne of God the Father was made man, was born, and dyed, &c. And he that is ignorant of other Articles of the Creed, at least those which the Church doth solemnize (by Festivall dayes) &c. Wherefore we desire all Curates, Godfathers, Parents, & Confessors, (especially of the common people) and all Preachers of Gods Word, that they will not cease to inculcate this particular and explicite faith of these Articles, and of those other which are contained in the Apostles Creed, which the holy Church of Rome doth use: For in the whole Church of Christ there is so great negligence about these, that every where you shall finde many that beleeve no more explicitely and in*

Peccat mortaliter qui judicio rationis utens, negligit scire explicitè & in particulari secundam personam Trinitatis, puta, Filium Dei Patris, propter nostram salutem factum esse hominem, natum, & mortuum, &c. Imò & qui ignorat alios Articulos prædicti Symboli, salte quos Ecclesia solemnizat, &c. Quocirca, omnes Parochos, Patrimos, Parentes, & Confessores, (præsertim plebeiorum) ac Verbi divini Præcones obsecramus, ut fidem istam Articulorum explicitam, & in particulari, cæterorumque qui in Symbolo Apostolorum quo sancta Romana Ecclesia utitur continentur, sæpissime cómendare, & inculcare non desinent: Quandoquidem universâ Christi Republicâ circa hæc tanta sit secordia, ut multos pessim invenias, nihil magis in particulari & explicitè de hisce credere, quàm ethnicum Philosophum solâ unius veri Dei naturali cognitione præditum. *Navar. Man. cap. 11. num. 22.*

particular of these, then an heathen Philoſopher, endued onely with the naturall knowledge of one true God.

And now, if the Reader withdraw this painted and deceitfull curtaine that ſeemes to repreſent a Heaven ſprinkled with the Starres of ſeeming good works, and looke into the Hell of Romiſh uncharitableneſſe, whereof a ſmall, but true modell was repreſented in the former Chapter: Or, if he ſee it not there; he will look into the Inquiſition Houſe, and there behold it ſet forth to life, or rather to death, in ſeverall torments; I doubt not but this pleaſant image will ſoon be frighted out of his Imagination, by the terrible ſhape of Rome appearing all bloudy, and drunken with the bloud of the ſaints. And ſo the improbability of Romiſh uncharitableneſſe to *Proteſtants* will vaniſh away like a fantaſie, and a Poeticall fable. And indeed, if the Phariſee, notwithſtanding his tyth-paying and faſting, went away condemned, becauſe proudly and uncharitably hee deſpiſed and damned the Publicane, though hee did neither impriſon nor burne him; how ſhall Rome eſcape this condemnation, which both deſpiſeth, and damneth, and impriſoneth, and tortureth, and burneth *Proteſtants*, whom ſhee accounteth

counteth worſe then Publicans and Heathens.

And thus, though the Cavaliers words may bee true, that *At the firſt ſight it is wholly improbable* that Rome is uncharitable; yet at the ſecond ſight it is more then probale, becauſe it is proved.

This Chapter is almoſt ended; but before the end of it, the Champion ſhoots an arrow like a Parthian flying, even then to hurt us when hee ſeemes to looke from hurting us. Hee would ſeeme to ſpare Proteſtants in *not recriminating*; yet in naming this *not recriminating* hee did not ſpare us; but indeed hee did ſpare himſelfe moſt, in not urging it more; for wee have ſuch proofs of Proteſtant charity as may ſhame his Recrimination: For they are ready to bee brought forth againſt a Recriminator, and may binde his Recrimination as a crown to the head of the Proteſtants. And when a catalogue of them is brought forth, wee may boldly ſay (and that not without Recrimination to Romiſts) that none of them are the baſtard fruits of Romiſh and carnall errors of merit and ſatisfaction.

But a patterne of theſe works of charity hath been already preſented to the world; and yet not of all Proteſtants, but of this

Kingdome, and yet not of the whole Realme, but of ſome part for the whole. And that I ſend not away the Reader altogether empty, I will take a part of that part; and this part, I doubt, is not to be matched by any proportionable part of the Romiſh Juriſdiction, in the ſame proportion of time. Thus he begins; *Whereas the Profeſſors of the Goſpel are generally charged by the Romaniſts, as barren and fruitleſſe of good workes, I will, to ſtop their ſlanderous mouthes, ſhew by a particular induction, that more charitable works have been performed in the times of the Goſpel, then they can ſhew to have beene in the like time of Popery, or in twice ſo much time now going immediately before. And becauſe it would require an endleſſe labour to make collection of all ſuch works,— I will give inſtance onely of three moſt famous places of this Land, which have moſt abounded in theſe fruits: namely, the City of London, and the two Univerſities.* And then, having reckoned and ſummed up divers gifts, hee thus concludes his totall; *They want not much of a Million. But if all other gifts which came not to my knowledge were added, the ſumme would farre exceed a Million. In which ſumme I comprehend not the yeerely collection of* 30000. *pounds through*

D. Willets Synopſis, large Edit. page 1220.

through the Pariſhes of this Land.

And I think the time ſince this computation hath yet beene more fruitfull; the ſummes being very great which have been given for the maintenance of forrain Preachers and exiles, repairing of Churches, redeeming of captives, enlarging and beautifying of Colledges, erecting or increaſing Libraries; amongſt which, that of Oxford growes to ſo large and glorious a luſtre, that doubtleſſe it dazels the eyes of Popery to behold it.

CHAP. IV.

Oppoſed to the Cavaliers ſecond Chapter, wherein he labours to excuſe the uncharitable cenſure of Papiſts in damning Proteſtants.

SECT. I.

The Proteſtants Religion is declared to be a ſaving Religion, In reſpect 1. *of the Object of faith.* 2. *Of the meanes of*

beleeving the Word and Sacraments.
3. *Of the effects of faith, charity and repentance.*

WEe are told in this Chapter, that when Romists give the sentence of damnation against us, they doe it not against us, but against our heresie; or, if you will, Protestancy. But I answer, If Protestancy doe not damne us, then Papists doe damne us: for as a guiltlesse person, whom his owne crime doth not condemn, may be truly said to be slaine and condemned by the witnesses which falsely accuse him; so Protestants not being condemned by Protestancy, are damned by the false witnesses of Rome. And indeed, if they would suspend their uncharitable censures of damnation untill they had manifestly proved the faith of Protestants to be *damnable*, the Cavalier on this quarrell might have had no need to put on his defensive *Armour*: yea, if hee had but considered the whole verse, whereof he takes a part, therewith to conclude this Chapter, hee needed not to have begun it: his peece is this; *Hee that beleeveth not shall bee condemned*: and that which he left out is this; *He that beleeveth*

Mar. 16. 16.

and

and is baptized ſhall bee ſaved: now hereunto I ſubjoyn, But, *Proteſtants do beleeve, and are baptized*; and how can it chuſe but follow, Therefore *Proteſtants ſhall bee ſaved?* And that there may be no quarrell about ſaving faith, Let the Author and Finiſher of our faith, the Judge of quick and dead, bee Judge betweene us. Heare the Word of that *Word* which is God; *This is the will of him that ſent me, that every one which ſeeth the Sonne, and beleeveth on him, may have everlaſting life; and I will raiſe him up at the laſt day.* And if this Word who is Truth had any need of witneſſes, it were eaſie to produce them: So that whatſoever *diſtance* betweene Chriſt and a ſoule this Author doth ſpeake of, it is taken away by that juſtifying faith which uniteth us to Chriſt, and makes us one ſpirit with him: For by faith wee being made his Spouſe, *fleſh of his fleſh, bone of his bone, and ſpirit of his ſpirit*, Chriſt is ours, and we are Chriſts; our debts are his, his merits are ours: for indeed, if Chriſt bee ours, all things are ours; and among thoſe *all things* are Chriſts merits. And now being in Chriſt Jeſus, let Rome, and the preſent Romiſts ſay what they will, Saint *Paul* to the pure and primitive Romans plainely ſaid, *There*

Joh. 6. 40.

John 1. 12. 15. 16.

Joh. 3. 36.

Act. 10. 43.

Rom. 9. 33.

Rom. 8. 32.

Rom. 8. 1.

is

is to us no condemnation. None can ſeparate whom God hath thus put together; no, not the *gates of Hell*, though ſet open in the Papacie, and ſending forth Champions againſt us, can ſeparate us from the *love of God in Chriſt Jeſus.*

Rom. 8. 38, 39.

Againe, for the meanes and furtherance of this uniting and ſaving faith, the advantage is incomparably on our ſide. The ordinary and maine meanes of begetting and increaſing this faith, is the preaching of the Goſpel, if wee will beleeve the Spirit of God ſpeaking in the Apoſtles. And let the Pope take a ſurvey of his Dominions, and I thinke it will palpably appeare, that hee comes farre ſhort of matching this Nation with any proportionable part of his Kingdome, in the Gifts, Abilities, and Numbers of ſolide and profitable Preachers: Theſe gifts then being given by *Him* that aſcended on high, for the edifying and ſaving of his Body, wee will make no doubt, but that the Harveſt is great where the Labourers ſent forth with theſe gifts, are ſo many: And withall, hereby wee may learne, That to obtaine theſe gifts from

Gal. 3. 2, 5. Rom. 10. 14, 17 Joh. 1. 12. 13. Rom. 1. 16. 1 Cor. 1. 21. Eph. 1. 13. Jam. 1. 18. 1 Pet. 1. 21. &c.

on

on high, by which ſoules may bee ſaved, and to obtaine ſalvation by the miniſtry of thoſe gifts; there is no need of being ſubject to the Popes Supremacy, ſeeing wee have both very plentifull without it.

But this Champion is ſtill angry, becauſe we have not great ſtore of Sacraments; and yet he knoweth that his owne Doctors do confeſſe that a man may bee ſaved, if hee have no more Sacraments then we doe uſe and acknowledge. And indeed, if a man in Regeneration, whereof Baptiſme is a ſeale, doe put off originall ſinne with the guilt of it, and receive a new life of Grace, and by the uſe of the Lords Supper, put off the guilt of actuall ſinne, and nouriſh and increaſe this new life, I doubt not but hee may goe ſafe and ſound from ſtrength to ſtrength, untill he ſee God in Sion.

Thoſe which flowed *é latere Chriſti.*

And therefore the French [a] Biſhop *Fulbertus*, ſaid, five hundred years paſt; that in three things; *A right Faith in the Trinity, To know the reaſon of Baptiſme, And of the Lords Supper, the whole ſumme of Mans ſalvation did conſiſt.*

a Tria ſiquidem nobis ſunt ad profectum chriſtianæ religionis propoſita, ſed ad cõſummatam juſtitiam perinde neceſſaria, ut in his tota humanæ ſalutis ſumma conſiſtat: horum primũ eſt intelligere & firmiter tenere myſterium Trinitatis, & unius veritatem Deitatis. Secundum, ſalutaris Baptiſmi rationẽ noſce, vel cauſam. Tertium, in quo duo vitæ Sacramenta, id eſt, Dominici corporis & ſanguinis continentur. *Fulbert. Carnot. Epiſt.* 1.

As

As for charity and pennance, which the Author would commend to us, wee acknowledge that charity is the ſap which iſſueth from the true vine Chriſt *Jeſus*, into thoſe that are ingrafted in him by faith. But wee muſt be in the vine, before wee can draw this ſap from him: And if wee be in him, then (as Saint *Paul* told us before,) wee are, even at the ſame inſtant, thoſe to whom there is no condemnation. And penitence (for I hope that is the beſt pennance) alſo is the fruit of this union, and of the new life which wee receive by it: For Regeneration makes a Well of water in the ſoule, which ſpringeth up to eternall life. Now the nature of a Well, is, by an ever ſpringing purity, to purge and caſt out the filth that is caſt into it: And thus doth the Well of Grace in our ſoules caſt out the filth of actuall ſins by repentance. And, indeede, to both theſe doth our Church call us in our preparations to the Lords Supper: ſo that in regard of the care of our Church and her Remembrancers, wee have no need of Popiſh admonitions, towards charity and repentance; and in regard of the Lords Supper, which is Chriſts remembrance of theſe duties to us, wee have no need of more Popiſh Sacraments.

And

And now, if there were cauſe, I could ſay much more of the ſufficiency of our faith: for wee beleeve that which [a] *Caniſius* the Jeſuite ſaith, is the *ſumme of things to be beleeved, the Creed of the Apoſtles.* And if there were yet need of a larger faith, [b] Let us heare King James of ever glorious memory, what he ſaith of his Proteſtant faith: *I am ſuch a Catholique Chriſtian as beleeveth the three Creeds, I reverence and admit the foure firſt generall Councells as Catholique and Orthodox.*

Briefly, wee have ſo full and ſaving a faith in Jeſus Chriſt and his Goſpell, that, except the Pope bring us another Jeſus, and another Goſpell, wee neede not to heare him; and if hee bring another Jeſus, and another Goſpell, then hee is accurſed.

a Quæ ſumma eſt fidei, ſeu omnium credendorum? Symbolum Apoſtolorum in duodecim diſtinctum Articulos. *Caniſii Catechiſmus.*

b *King James his premonition to chriſtian Kings.*

2. Cor. 11. 4.

Gal. 1. 8, 9.

Sect. II.

The preſumption of Papiſts in condemning thus ſaving faith, & whereas the Cavalier denyes, that they hold Proteſtants to be in the caſe of thoſe who ſinne againſt the Holy Ghoſt, it is ſhewed, by a fearfull example, that denying the Doctrine of the Proteſtants

testants hath been taken for the sin against the holy Ghost.

AND now being justified by God in Jesus Christ, through a saving faith, who shall condemne us? Certainely the faith which saveth us, will not condemne us: Therefore, if Romists condemne us when wee have this saving faith, they are to bee condemned for unjust condemning us. They must have that judgement wherewith they have judged others; and so they have not so much condemned us as themselves. They draw the woe and curse upon themselves, which is denounced against those that call *good evill*, and take the righteousnesse of the righteous from him. And thus doing, they are far from taking the *place of Almighty God in judging his servants*, which this man saith som of ours do lay against them as a charge: For indeed, to speak more rightly, they might say, that herein Romists take the place of the *Accuser of the Brethren:* They put themselves into the place of that Father of untruth and uncharitablenesse that falsely accused Job as an Hypocrite, and assayed to provoke God and Men against the Children of God.

Mat. 7. 1, 2.

Esay 5. 20.

Pro. 17. 15.

Rev. 12. 10.

Job 1. 9, 10, 15 & 2. 3, 4, 5.

Yet

Yet doth not the Divell (nor his inſtruments) falſly accuſe and terrifie the faithfull without an eſpeciall craft: For hee is a cunning Fowler; and a Fowler, when hee hath ſpread his net before ſome cleft of a Rock where birds reſt in ſafety, he aſſayes by noyſes, out-cries, and terrors to fright them out of their ſafety, that ſo they may come into his net: So the Divell, when he ſeeth ſoules ſafely reſting by faith in the Rock *Chriſt Jeſus*, hee aſſayeth to fright them out of their ſafety, by the out-cries and terrors of damnation. And the Romiſts joyne with them in theſe terrible noyſes, ſo to fright Proteſtants from their Rock of ſafety, into their net of errors, ſuperſtitions, idolatries, and eſpecially that *large Net of Idolatry*, the Popes Deity and Supremacy. But, as the onely ſafety of the bird is not to feare theſe out-cries, neither by feare of a falſe danger to runne into a true one; ſo it is the ſafety of *Proteſtants* not to feare theſe noyſes, nor for the feare of a falſe damnation, to runne into a true one: Let them keepe cloſe to their Rock of ſafety, *Chriſt Jeſus*, and from this ſafety they may aſſuredly expect ſalvation. But contrarily, the *falſe Accuſers*, and affrighters, and caſters of damnation, ſhall be truely

truely in danger of the ſame damnation which they have falſely laid on the *heirs* of ſalvation.

This Author ſpeakes yet further, of a charge laid by us on Romiſts, That they ſay, *Proteſtancy is as the ſinne againſt the Holy Ghoſt.* I thinke the meaning of this charge is onely to this purpoſe; That Romiſts, in ſaying that unrepented Proteſtancie doth damne men, doe make it, in effect, as mortall as the impenitent ſinne againſt the Holy Ghoſt. But for every way of charging them for their uncharitable cenſure, I doe not undertake; for it may ſuffice mee any way to ſhew that this cenſure is uncharitable. Yet ſeeing wee are fallen into the mention of comparing Proteſtancy to the ſin againſt the Holy Ghoſt, let us behold in a patterne how neerely falling from Proteſtancie hath been taken for the ſin againſt the Holy Ghoſt.

Sleydan. Com. lib. 11. Gowlart. Admir. Hiſt. ex Scringero, teſte oculato.

F. Spira, a learned Lawyer, dwelling neere Padua, having embraced the true Religion with great zeale, and making open profeſſion of the ſame, was complained of to the Popes Legate; which when hee underſtood, and ſaw the danger, after hee had long deliberated and conſulted what was beſt to bee done, hee reſolved at laſt

to

to goe to the Legate; accordingly he went to him to Venice, craved pardon, and promiſed future obedience: The Legate, for an example to others, commanded him after his returne to make an open recantation; which accordingly hee performed. But having done this againſt his conſcience, to maintaine himſelfe and his charge, being returned to his houſe, hee could not reſt an houre, no, not a minute, nor feele any eaſe of his continuall anguiſh. And even from that night hee was ſo terrified, and had ſuch horror of his actions, as hee held himſelfe for loſt: For, as he himſelfe did confeſſe, hee ſaw plainely before his eyes all the torments of hell, and the damned; and in his ſoule did heare the fearfull ſentence, being drawn before the Judgment ſeat of *Jeſus Chriſt*. Hee was carried to Padua, where famous and excellent Phyſicians did viſit him, and gave him Phyſicke with ſingular affection: but they ſoone found that he was little ſick in body, but grievouſly in minde. Nothing came out of his mouth that was lightly or fooliſhly ſpoken, or that might diſcover any raving in him. They asked him if hee thought his ſinne to bee ſo foule, that it could not be pardoned through the bounty

and infinite mercie of God. His answer was, That hee had sinned against the Holy Ghost, which was so great a sinne, as it is called a sinne unto death; whereof this wretched man discoursed amply, learnedly, and too subtly against himselfe: Hee said, that hee did acknowledge the severity of Gods judgement, who had chosen him to make him a spectacle rather then any other, and to admonish all by one mans mouth, to abstaine from all impiety, confessing that there was no reproach nor punishment which hee had not deserved by reason of his foule offence.

After hee had discoursed gravely of the Divine Justice, hee said, That they should not account strange this his speech, for that oftentimes God doth wrest out of the mouth of Reprobates most assured testimonies of his Majestie, his Justice, and his fearefull Vengeance; as wee see in *Judas*, confessing his owne sin, and justifying his Master.

Many testimonies of Scripture being alledged to divert him from this fearfull apprehension, and being exhorted to receive into his heart a hope and a trust of salvation by *Jesus Christ*; hee said, even in that whereby you doe exhort mee to gather

gather ſome hope, I ſee all meanes of health and pardon taken from mee. For, if the Teſtimonies of the holy Scripture have any authority (as they have) doe you thinke that *Jeſus Chriſt* ſaid in vaine, that he which renounceth him before men, hee will renounce him before his heavenly Father? Doe you not ſee that this concerns mee, and that it is as it were particularly verified in my perſon? What ſhall become of him whom the Sonne hath diſavowed before his Father, when, as you ſay, wee muſt hope for no ſalvation but in *Jeſus Chriſt?*

It cannot bee beleeved with what gravity and vehemency his words were delivered; neither was there ever man heard pleading better for himſelfe, then *Spira* againſt himſelfe: Hee ſaid, That God did ſet the precious bloud of *Jeſus Chriſt*, and the dignity of his obedience, as an high and ſtrong Rampart, that ſinners, repenting them, might not bee drowned with the overflowing of their ſinnes, and offences: As for himſelfe, ſeeing hee had renounced our Saviour *Jeſus Chriſt*, hee had (as one ſhould ſay) overthrown this ſtrong Rampart with his owne hands, ſo as the deluge of the waters of vengeance had

covered and ſwallowed up his ſoule. One of his moſt familiars ſaid unto him; that his great torment proceeded from abundance of Melancholy which troubled his braine. *Spira* remembring that hee had many times refuted this opinion, ſaid; You may thinke what you pleaſe, but God in truth hath troubled my ſpirit, ſeeing it is impoſſible for me to have any hope of ſalvation. Thus hee continued, and withall, refuſed to eate any more meate, and ſo being carried from Padua to his owne houſe, in this deſpaire hee died.

CHAP. V.

Againſt the Cavaliers third Chapter, Firſt, it is proved, That although unitie bee neceſſary in the true Church, yet doth not this diſcharge the Papiſts from uncharitableneſſe in damning Proteſtants.

SECT. I.

Wherein is declared; firſt, the weakeneſſe

neſſe of his Grounds and Deductions. Secondly, what kinde of unity is required in the Church.

WEe are paſt the Champions unproved, and indeede diſproved improbability of this aſſertion; *That Rome wants charity in caſting damnation upon Proteſtants.* Now we are com to his untruth: *It is untrue*, ſaith hee, *that Romiſts want charity, in thus damning Proteſtants.* And by what reaſon doth hee prove it to bee untrue? Becauſe there is but one Church: a ſtrange kinde of reaſoning; that this ſhould bee an untruth, that Rome is uncharitable in damning Proteſtants becauſe there is but one Church; when even hence appeares the truth of her uncharitableneſſe. For if there be but one Church, and Proteſtants be members of this one Church, how is it not moſt true that it is uncharitable to damne the true members of this one Church? Now that Proteſtants are members of this one Church is a truth already proved, which nothing that this Author ſaith in this booke, or can ſay, will ever diſprove; but much rather his grounds or

rules, by which hee would oppugne our truth, doe prove it, and make againſt himſelfe and his untruth.

His grounds are theſe; There is but one Church, and one Religion, out of which there is no ſalvation. Secondly, the unity of the members of this Church is broken betweene Papiſts and Proteſtants. Thirdly, that both Papiſts and Proteſtants are not ſaveable in their ſeverall Religions. But what doth all this prove but that Proteſtants, *firſt*, may bee members of the true Church; with whom, *ſecondly*, Papiſts doe breake unity; therefore, *thirdly*, Papiſts are not ſaveable? His owne proofes make not againſt us, but make againſt him and his owne fellowes.

But the inference ſowed hereunto is moſt miſerable, *That no one is to be blamed, if, conceiving his owne to bee the onely true Religion, hee declares the dangerous eſtate wherein hee takes any other man to bee, who communicates and agrees not with him: but rather that hee is obliged to let him know it.* An inconſequent untruth, except conſequent becauſe deduced from untruths; and ſo it muſt either accuſe the premiſſes, or it ſelfe. Doth the Author himſelfe beleeve what

what hee ſaith? or can it come into his judgement, that if two hold two contrary opinions, whereof one is true, and the other falſe, that he which holds the falſe is not to be blamed, if he declare to the other that the truth is falſehood, and thereupon tell him that hee is in danger to be damned by beleeving the truth, ſo to terrifie him out of the truth into his owne falſehood? If there be no fault in this, then how can any man blame a Turk for telling a Chriſtian that hee cannot well bee ſaved, except he turne Turke? Surely whatſoever this Cavalier may thinke of this kinde of doctrine, I beleeve that if the ſame were maintained in falſe titles to a Crown, the Law would call it treaſon: For if a Subject conceiving his falſe title to bee good, ſhould tell his Prince that he were an Uſurper, were not ſuch a Subject to be blamed? Surely, whatſoever a Romiſt may thinke of ſuch a one, I doubt not but the Law would thinke him worthy of a capitall Sentence. And it is likely the abbetters of him by ſuch doctrines, would not bee freed from blame and danger. But if this Champion had ſought advice, his own Doctors could have holpen him out of his error: For

they [a] can tell him that an erroneous conſcience doth not binde to the doing of that which it erroneouſly thinkes ſhould be done; the proper *Guide* of our *Actions* ſhould be *Light* and *Knowledge*, not darkneſſe and error: Neither is the Will bound to obey other then the rectified Underſtanding. And therefore, if the conſcience being deceived, do preſcribe that to be done which is unlawfull, the true and onely remedy is to cleere the conſcience from the errors, & not to follow it in errors: For this were to double the fault which before was

a Quæritur an conſcientia errans vim habeat ſibi obligandi, hoc eſt, ut eam ſequi, & juxta ipſius præſcripta agere debeamus. Duæ ſùt opiniones: prima aſſeverat non habere vim obligandi, ſed ligandi—Quãdo conſcientia ligat, & non obligat, tunc ſi contra eam agatur, peccatum quidem admittitur, non tamen ſecundùm eam agere debemus, quoniam poſſumus hujuſmodi conſcientiam errantem deponere. *Azor. Inſtit. moral. Lib.* 2. *ca.* 8. Aliquando proponitur à conſcientia erronea ut fiat id quod malum eſt; ut ſi quis culpabiliter exiſtimet neceſſariũ eſſe mentiri utſuam vel alterius vitam conſervet, in quo eventu non tenetur quis mentiri, quia mẽtiendo peccaret. Nullus autem tenetur ad id quod, ſi fecerit, peccatum cõmittit. —Quod ſi urgeas, ergo homo iſte erit perplexus in utramque partem, quia quicquid faciat peccatum non evadit. Reſpondetur culpa ſua poſſe quem eſſe perplexum, quando ſe ignorat id quod ſcire poteſt & tenetur. Non eſt tamen ſimpliciter perplexus, quoniam poteſt & tenetur in hoc eventu conſcientiam illam deponere, & ſcientiam contrariã habere, quo facto ab illa perplexitate liberatur. *Sayer. Clau. Reg. Lib.* 1. *ca.* 4. Contingere poteſt ut conſcientia erronea ex ignorantia culpabili proponat tanquam neceſſarium, & in præcepto, facere aliquid quod revera aliàs malã eſt, ut mentiri ad tuendam vitam — ſi ex tali conſcientia mentiretur, ſequendo poſitivè judicium ejus, nihilominus peccaret, quia illa ignorantia non excuſaret eum, nullus enim obligatur ad faciendum illud quod peccatum eſt — poteſt autem & debet evitari & omitti mendacium deponendo conſcientiam illam erroneam. *Vaſques in* 1ª. 2æ. *Diſp.* 60. *Num.* 5. 6.

ſingle;

ſingle; for the errour in the conſcience was one, and now the following of that errour is another. And if the Cavalier know it not, there is alſo a Romiſh Doctor that can tell him a cauſe and root of this very errour which damneth men that ſhall bee ſaved. And indeed it is a vice not beſeeming a Cavalier, which hee calleth Puſillanimity. * *An errour of conſcience is cauſed by puſillanimity of heart, whereby a man fears that which ſhould not be feared according to the right judgement of reaſon; and ſuch a conſcience is too ſtrict, and therefore to bee avoided, becauſe it cauſeth three evills, whereof the third is this, It damnes him that ſhould be ſaved.*

But thus this errour of the Cavalier being taken from him, by which he thinkes he may follow his erroneous conſcience, in denouncing damnation to thoſe that are ſaved, the very ſinnew and bond of his diſcourſe is cut aſſunder; and all his enſuing labour loſt, by which hee ſtrives to prove that Proteſtants and Romiſts are divided, and cannot both bee ſaved: For though they be thus divided, a Papiſt cannot charitably tell a ſaved Proteſtant that hee is damned becauſe hee doth erroneouſly beleeve it.

* Error cõſcientiæ cauſatur ex cordis puſillanimitate, quâ quis timet non timenda ſecundùm rectum rationis judicium; et talis conſcientia eſt nimis ſtricta, et ideo vitanda, quia cauſat tria mala: Nam de bono facit malũ, & de feſtuca trabem, id eſt, de levi peccato grave. Secũdò generat deſperationẽ. Tertiò damnat ſalvãdum. *Palant. in 2. Lect. 165.*

Yet

Yet will he needs goe on to his proofes of unity, though altogether unprofitable, and unable to excuſe Rome from the charge of being uncharitable to Proteſtants: yea, it rather aggravates his charge, and makes her more uncharitable, in not holding unity with ſo good Chriſtians as Proteſtants. Yet hee is reſolved to goe on, and to utter that which hee gathered upon this head, or rather upon this word of *Unity*: for the places which hee brings forth, it ſeemes, pleaſe him well, if they doe ſpeake of the word *Unity*, or ſomething neere to the ſound of it, though the meaning bee nothing of that unity which it concernes him (even in this his walke of impertinency and wandering) to purſue and prove. For ſometimes his Allegations ſeeme to prove that there ſhould bee in the Church one *Head*, and ſometimes one *Heart* and *Affection*, ſomtimes one *Spirit*. But if the Author would bee pleaſed to remember his owne buſineſſe, he might conſider that his worke is to prove that there is in the Church ſuch an entire unity in all points of Doctrine, that there can be no difference or diſſent in any one point, though never ſo ſmall, but that by this difference the unity of the Church and ſalvation is loſt.

For

For wee deny not, but there muſt bee one heart, and one affection, and one ſpirit in the Church, and all this in and under the unity of one *Head, Chriſt Jeſus.*

Againe, wee acknowledge that God did found but one Church, and one Religion; and that without theſe two there is no ſalvation: But except the Author prove that the unity of this one Church, and of this one Religion conſiſts in this, that the beliefe of all muſt be one and the ſame in all points, under paine of Damnation; the former words of unity are meere words, and not pertinent to this end, neither will they make up his taske. For when hee comes to his next point, that this unity is broken betweene Proteſtants and Romiſts, wee will preſently deny that wee have any way broken that unity of faith, which holds us in unity with the Church; and conſequently wee are ſtill in the ſtate of ſalvation, and ſo all his errand is loſt. Therefore the moſt places being impertinent, as proving that which wee deny not, and indeed make nothing for him being granted, hee hath two or three, which by ſcrewes are wreſted toward this full unity in points of beliefe, though they reach not home to it. This perchance hee aymed at in other

other places but they would not joyne with him.

Sect. II.

The argument drawne from the authority of the High Priest among the Jewes answered.

A First of his unproving and impertinent places, is that of *Deut.* 17. where (as our Author saith) his whole *people should be subject to the determination of the High Priest for the time being; and this upon no lesse then paine of death: In which sentence, there was to be no appeale.* And a little after, *The great authority and power, which was cast upon the individuall Person of one Judge.*

But first if wee will reade the words of God himselfe, we may see that He speaks of more then one individuall Person: For Hee speakes of the Levites, the Priests, and the Judge. And if a man will not hearken to the Priest, or to the Judge, that then he should dye.

Ver 9. and Ver. 12.

Verse 11.

But secondly, it must bee remembred, that that which the Priest or the Judge must pronounce, must bee the sentence of the

the Law: For even the Prophet muſt dye, which ſhall preſume to ſpeak a word which God hath not commanded. Deut. 18.20.

Yet thirdly, wee well know, That this ſpeaking according to the Law, was often neglected by the Prieſts; and therefore they brake the Covenant of *Levi*, and led the people into errors, as hereafter more fully may bee proved. And I hope this Champion will not ſay, that the people loſt their ſalvation if they did not hold unity with the errors of the Prieſts. Mal. 2.8.

And whereas hee addeth, *That there could bee no Religion or Church that did not agree with this*; Wee take not this to bee the preſent Queſtion: but, Whether all beleevers, Proſelites or Jewes, did in every point, by the Prieſts deciſion, hold an unity of beliefe, and did in no point differ: Now this, I thinke, will never bee both affirmed and proved. For not only humane Teſtimonies, but the Scriptures themſelves doe ſhew us, that there were divers ſects and opinions among them, and yet they joyned together in externall unity, not dividing themſelves into two Religions and Churches. Mat. 22. Act. 23.6,8.

But to put this Author out of trouble, in regard of his individuall High Prieſt, the

the mention of whom ſeemes to looke aſquint on the Pope, as his ſhadow; let him remember, That the High Prieſt was himſelfe a ſhadow of Chriſt, and when Chriſt came, this ſhadow was aboliſhed; and when this ſhadow dyed, it left not the Pope either heire or executor; and ſo hee can be at beſt but the counterfeit of an aboliſhed ſhadow.

Heb. 7. 12. & 8. 5.

And thus all this Authors labours for the High Prieſt are left to the Pope. But ſee how yet it fals out more unhappily againſt him; for after hee had made mention of the *individuall High Prieſt*, his next proofe ariſeth from *Korah*, *Dathan*, and *Abiram*, puniſhed for Schiſme (and not for Hereſie, and difference in Doctrine) againſt two individuall perſons, *Moſes* and *Aaron*.

Sect. III.

It is declared, 1. *That the unity of the Church may be preſerved without an exact agreement in all points of doctrine.* 2. *That the Papiſts exalt the Pope above God, in that they hold all differences from the Popes determination to bee mortall, and yet*

yet ſome breaches of Gods Law to bee veniall.

ANother place of his, very impertinent to his purpoſe, is taken or racked out of the Pſalmes; which, differently from the originall and corrected Tranſlations, hee thus paraphraſeth; *Hee makes them to bee all after one manner, and to bee endued with the ſame affections and dictamens concerning Gods ſervice.* But the word *dictamens* we leave to this Author, as being his owne, and not the Texts; onely wee may upon requeſt allow this place, and the next (of Chriſts prayer for unity, *John* 17) to intend unity of affections; and yet hee will bee ſhort of his unity in all points of Doctrine. And it is wel known, that if this were meant, the preſent Romiſts themſelves have not that unity, neither thoſe who farre excelled them, the ancient Martyrs and Fathers. And farre more guilty are they againſt the prayer of Chriſt, in maintaining diviſion [a] of affections towards Patriarchall Sees, and many eminent parts of the catholick Church: for the Pope is like *Iſmael*, his ſword againſt every man that will not ſubmit to his univerſall Supremacy.

יחיד *unica, ſolitaria*, Pſal. 68. 7. *Pagnin. lex.*

[a] Schiſmatis tota radix & vera cauſa eſt, & jam diu fuit Romanus Pontifex. —Schiſmaticus enim eſt qui ab Eccleſia univerſali ſe ſeparat; non qui Papam errantem nolit ſequi. *Spalat Oſtenſ. error. Suarez. cap. 6.*

And according to this dividing Spirit of

of the Papacie, is it this Authors buſineſſe in this worke, to make a diviſion in the Church (for falſe proving is making) even where there is an unity? for, is not this his employment in this Chapter, (and more hereafter in taking away the diſtinction of points fundamentall) to ſet Chriſtians by the eares, and one to damne another for differing in every little point of doctrine? For thus hee ſaith, even ſoone after his former places of unity (and hee would faine have Saint *Matthew* and Saint *Mark* to ſay ſo with him,) *whoſoever ſhould faile of beleeving any one point of Chriſtian doctrine, ſhould be as ſure of condemnation, as if he had beleeved but any one, or none.* A Foundation laid of Babel it ſelfe, even of diviſion and hatred in the Church of God; A Poſition to which I cannot bee ſilent *for Sions ſake*, nor *for my brethren and companions ſake*, whom this Poſition hath often ſlaine with death temporall, and adjudged to death eternall. For let it look as ſmooth as it will, doe you breake up the bowels of it, and you ſhall finde it full of bloud, diviſion, and damnation. This, even this is it which hath wrought thoſe fearefull Maſſacres, Treaſons, Excommunications, Fires, whereof many horrid ſpectacles in the

Mat. 28. 20.
Mar. 16. 16.

the ſecond Chapter have been preſented.

And how ſhould it bee otherwiſe, but that it ſhould produce ſuch helliſh effects, when it teacheth Chriſtians, for every failing in the beleefe of any one point of Chriſtian (that is in their language, Romiſh or Popiſh) doctrine, to accompt other Chriſtians in the ſtate of damnation, and to hate them more then heathens; So that if the Pope ſay, that the *Worſhip of Images, Prayer in an unknown tongue without underſtanding, Rats eating the body of Chriſt*, and ſuch other errors, bee points of Chriſtian doctrine; the man that beleeves them not, though hee beleeve in Chriſt, yea, all other points but one of theſe, hath forfeited his ſalvation, and is fallen into the odious ſtate of a combuſtible heretick, and of a damnable perſon. But this Author might have beene put in minde of more mercy by one of his allegations; for though Chriſt in the place of *Matthew* by him alledged, willeth that all Nations bee taught to obſerve whatſoever hee hath commanded; yet his owne fellow Romiſts allow, that the breach of ſome of Chriſts Commands are not damnable: I might alledge a Command of Chriſt in the Lords Supper, *Drinke yee all of this*; which (as concerning

the lay people) they have turned into *Drinke yee none of this:* But I will paſſe to other Commands, ſuch as thoſe are which command the keeping of the morall Law, (*Matth.* 5. 17. 28. 48.) and forbid every idle thought: but the breach of theſe Commands by inordinate thoughts, or ſmall deviations, the Romiſts can make not mortall and damnable, but veniall. How comes it then that they will allow us no veniall errors and failings in ſmall points of doctrine, but any one point of Chriſtian (that is, in his ſenſe, Popiſh) doctrine not beleeved, is damnably mortall? Is there not in this a great piece of Popiſh leaven, even of the wicked myſtery, that ſinnes againſt Gods Commands of morall obedience may bee veniall; but againſt the Popes Commands, in the leaſt point of doctrine, are altogether mortall? And doth not the reaſon appeare to bee this, That in the breach of a morall Law (as that of coveting our neighbours goods) God is offended, but the Pope is not hurt: but by not beleeving any one point which the Pope delivers for Chriſtian doctrine, his *Inerrability* fals to the ground, and ſo his Supremacy? And it were better, according to the policie of this wicked Myſtery,

a Qui concupiſcit inordinatè contra ſolam liberalitatem, vel pauxillum contra juſtitiam, ſolum venialiter peccat. *Navar. Man. cap.* 20. *N.* 1. Negari non debet peccatum veniale eſſe cõtra præceptum aliquod. *Vaſq. in* 1^a. 2^æ. *Diſp.* 144. 9.

ſtery, that all the world were burned or damned, or ſet at diviſion, then that the Papacie ſhould fall. But thus doth the Pope ſet himſelfe above God, by valuing offences againſt himſelfe of a more damnable nature then ſinnes againſt God: But well it is withall, that they ſhew hereby, that God is yet farre more mercifull then the Pope; for God, they ſay, makes little ſins veniall, whereas the Pope makes little errors againſt Popiſh doctrine deadly and damnable. But the truth is, to thoſe that are in Chriſt Jeſus, God doth make veniall both errors in leſſer points of *faith*, which grow by ignorance, blindeneſſe, or weakneſſe of faith, aſwell as leſſer errors in *life*, by infirmity and weakneſſe. Chriſts bloud is a propitiation for all our ſinnes, aſwell ſins in the underſtanding, as in the will. And to thoſe who attaine to that meaſure of faith which knits them to Chriſt Jeſus; Chriſt Jeſus by his bloud will make other ignorances and unbeliefes in thoſe points of doctrine, to which they cannot attain, veniall and pardonable: and ſurely, our Author is hardly driven to get a ſhew of proof from Scripture, of this doctrine of diviſion and damnation: The place of *Matthew* could not ſerve; for there was only a command to

the Apoſtles, to teach all Nations to obſerve all Chriſts Commands. But we have ſeene above out of Romiſts, that the breach of ſome of Chriſts Commands is not damnable, but veniall; wherefore another place muſt be forced to confeſſe it. Accordingly that of Saint *Marke* is ſet on the rack; but this place ſpeakes not of not beleeving all and every point of doctrine delivered and decreed by the Pope and his adherents; but the maine ſcope of the place is a caſting of damnation upon men for the great point of not beleeving in Chriſt: for in the Goſpel this is an uſuall ſenſe of the word *beleeving*, eſpecially when it ſtands upon life and death. And, it ſeemes, this Author can bring no plain place of Scripture to prove, that he who beleeves not every ſmall point of doctrine decided by the Pope, ſhall bee damned; for if he could, theſe places had not been ſo unmercifully racked toward it. But thus ſtill behold a going on of the Myſtery of iniquity. Unity unto ſalvation is urged, thereby to make diviſion unto damnation; Words are taken from Chriſt the Head, therewith to tear his body into pieces: But hereof wee may make this uſe, That when a Papiſt preacheth to Proteſtants of unity, then let them expect & beware of diviſion.

Joh.3,36. & 6. 29,35,40. Joh.17.3. Act.10.43. Rom.3.25,26. 1 Joh.5.12.

SECT.

Sect. IIII.

The place taken out of the 18. *of* Matth. *is cleared, which the Cavalier had perverted to the maintenance of foure Popiſh grounds: Firſt, The perpetuall viſibility of the Church of Rome. Secondly, The abſolute authority of this Church, in judging controverſies. Thirdly, The Inerrability of this judgement. Fourthly, a Neceſsity of ſubmiſsion thereunto, whereby their imaginary unity is produced.*

I Might here bee at reſt for this Chapter, but that this Champion, beſides two impertinent places (one of which ſpeaks of unity of Affection, and a ſecond of the unity of Spirit in the bond of Peace,) brings forth a third, even the often anſwered place of S. *Matth.* which hee perverts to divers ill uſes, whereof this imaginary Popiſh unity is one; For, hee aſſayes hereby to prove the Church to be the judge of controverſies, to prove her viſibility, to prove her inerrability and thereupon he thinkes preſently ſhould follow an unity. Mat. 18.

Firſt, to remove the ſtumbling blocke of viſibility, for which the Author went out of his owne way, that hee might lay

it in ours: I anſwer, That this Text may teach what is to bee done where there is a Church, as commonly there is where there is a Brother and a Brother, but it doth not teach that there ſhall be a Church viſible in all places, and at all times.

But notwithſtanding this text, a Church may be viſible ſometimes in one Nation, and ſomtimes in another, according to the fruitfulneſſe of the people, and the juſt pleaſure of God, who ſometimes removeth the Goſpell and the Candle-ſticke from a Nation that bears no fruit, to another that ſhall beare it: And ſo wee ſee that there are no Churches now to be ſeene where there have beene famous Churches in times paſt. Accordingly the Church may be viſible in Greece, in Æthiopia, in Armenia, yea in England, though it be not viſible in Rome; and ſo the viſibility thereof may bee true, though there were no Rome, and no Pope. So that neither this, nor any other text, though they ſay the Church is viſible, yet they doe not ſay that Rome or the Pope ſhall ſtill be the viſible Church: but contrarily the Scripture giveth us good hope that Rome ſhall be inviſible; yea, it gives us great proofe that ſhee is now the Scarlet Lady

Poteſt in aliis Epiſcopis et quidem firmiter pietas religio nisq; integritas conſervari. *Nilus de Prim. papæ.*

Lady that perſecutes the Church, and is now the Mother of abominations.

Secondly, no Scripture doth ſay that in time of perſecution or prevailing Hereſie, the Church ſhall there bee viſible where this perſecution drives it into corners, that it may eſcape the fury of it by a kinde of inviſibility: And when the Arian hereſie had covered the face of the Earth, and the Roman Biſhops or Pope had ſubſcribed to it, this Scripture doth not ſay that then the Pope or his Adhærents were the viſible Church; nor that they ſhall be ſo when the Pope turnes Antichriſt.

For the ſecond point, that the Church is the judge of controverſies, I could perchance ſay, that there appeares very probable reaſons why this text doth not ſpeak of the Churches authority in judging of controverſies of faith, but of her authority in admoniſhing her children; and requiring reconciliation & ſatisfaction from one brother to another, in evident wrongs, even faults without controverſie: For the text ſaith, *If thy Brother ſinne, or treſpaſſe againſt thee, go and tell him his fault*; So that there is a ſinne and a fault without controverſie, and ſuch a fault, that the offended Brother himſelfe may firſt judge and tell

him of it that hath offended: And according to this beginning may bee the proceeding, that is, that the two witnesses, and so the Church may be not to judge of the fault, whether it bee a fault or no; but to witnesse and condemne the contumacy of the party in denying satisfaction, and reconciliation after an evident fault. And when the offending Brother will not heare the Church thus admonishing, perswading, and injoyning him satisfaction and reconciliation, then hee is to bee cast out of that Church, which hee hath thus contumaciously disobeyed: Agreeable to that of S. *Paul, If any man obey not our word, have no company with him.*

2. Thes. 3. 14.

But be it that the Church be the judge of controversies, this also may bee true, in Russian, Æthiopian, and Protestant Churches; And so the Church may judge controversies though there were no Pope, and where the Pope hath no power: Besides, the Romists themselves differ concerning the meaning of the word *Church*: So that while wee labour in this text to finde a Judge of controversies for reconciling them; wee are left unreconciled, by being at controversie about the Judge of controversies mentioned in this text:

For,

For, [a] ſome ſay, the multitude is this Church; and they have for them the moſt uſuall acception of the word Church in that ſenſe through the new Teſtament: And the current of the place, ſeems to him that way, according to proportion: For, firſt the offended Brother, alone was to admoniſh his Brother; and next with one or two witneſſes; and laſtly, hee was to be admoniſhed by the congregation: So it is a doctrine of degrees, from one to two, and from two, to many; And if it be thus, then the Popes power of judging controverſies hath no footing here. But thirdly, (and ſo withall to include and reſolve the queſtion of inerrability,) If the Prelates be meant by the Church, (which *Lorca* ſaith is the moſt uſuall opinion amongſt Romiſts) yet doth not this place ſay, that Romiſh Prelates ſhall have ſtill an unerring judgement in controverſies; eſpecially any ſingle Prelate, as the Pope. Againe, it can hardly bee thought, that when a Brother hath offended a Brother, this text would have him preſently to call a Councell or Synod of Prelates, and ſo complaine to many Prelates at once, and ſo to the Church. But if it be his owne Prelate of whom hee muſt aske, doth this place promiſe

[a] Hieronymus &gloſſa nõine Eccleſiæ multitudinem intelligunt. vid. *Lorcam. in* 2 2. *Diſp.* 46. n. 32.

miſe that no Prelate ſhall erre in judging of controverſies? it is well known that in the Jewiſh Church, (which was undeniably the true Church before Chriſt,) Prieſts did not judge controverſies without errour: Yea, God Himſelfe complaineth of the contrary, when he ſaith, *The Prieſts lippes ſhould preſerve knowledge, and they ſhould ſeeke the Law out of his mouth; for hee is the meſſenger of the Lord of Hoſtes: But Ye are departed out of the way, Yee have cauſed many to ſtumble at the law; Yee have corrupted the Covenant of Levi.*

Mal. 2. 7, 8.

Accordingly wee finde in the Prophets a continuall out-cry upon the Prieſts for miſ-leading the people; yea, the Prieſts are chiefe in falſe judgements, and injuries of the true Prophets. Accordingly, *Paſhur* both prophecied lies, and did caſt *Jeremy* into the ſtockes for prophecying truth: yea, the High Prieſt himſelfe falſly judgeth Chriſt to have ſpoken blaſphemy; And S. *Peter* tells the High Prieſt and his aſſociates, that they were the builders that deſpiſed the Corner ſtone, and crucified Chriſt. And thus wee ſee it plaine in the Scripture, that the Prieſts and Prelates did erre, even when our Author aſcribes that inerrability to them by which hee would prove

Jer. 26. 8.

Jer. 20. 1. 2, 6.

Mat. 26. 65.

prove the inerrability of Rome; yea, we ſee farther that this ſame opinion of inerrability was the cauſe of their Error, as it is even now in the Romiſh Papacy. Their preſumption of not erring, was ſo far from being an Argument of inerrability, that it made them to runne into error, and to lead the people after them, (blinde after blinde) into the ditch of error. This wee ſee in their owne words; for thus they ſay, *Come let us deviſe devices againſt Jeremiah, for the law ſhall not periſh from the Prieſt*; yea, this preſumption of not erring was thought a very ſure ground of erroneous judgement in this ſtrange controverſie, whether Chriſt be Chriſt: *Do any of the Rulers, or of the Phariſes beleeve on him?* as if they ſhould ſay, The Rulers, and the Phariſes, the Prieſts and the Doctors cannot erre; and they have judged this controverſie, that Chriſt is not Chriſt: And therefore without controverſie men ought not to beleeve in Chriſt.

Jer. 8. 18.

Joh. 18. 18.

But is there then no uſe of judgement of the Church? yes ſurely very great; The Church, yea, the Prieſts or Miniſters of the Church, according to the covenant of *Levi*, ought to ſpeake the Law of God to the people, and judge controverſies thereby.

And

And then as the *Theſſalonians* hearing Saint *Paul*, wee muſt not thinke that wee doe ſo much heare their word, as the very word of God: And this word being followed, will make a true and inerrable judgement, and truth ever being one, it will ever cauſe unity.

And ſo are we come to the fourth point, and indeede the point moſt proper to the preſent queſtion, though the place bee not proper to prove the Popiſh unity, which this Author would picke out of it.

For whereas to raiſe this unity out of this text, he would thereby enforce an abſolute yeelding to the judgement of the Church, without appealing to Scripture, hee muſt remember that in this judgement of the Church, the Scripture is implyed and included: And the including of it is the onely right meanes of cauſing true chriſtian unity; For the caſe wherein a man, not hearing the Church, is to be accounted an Heathen, is ſinning againſt a brother: Now ſinning againſt a brother is plainly forbidden by Scripture, being contrary to that Royall law of love, which commands a man to love his Neighbour as himſelfe: So that not to heare the Church in a caſe of ſinning againſt a brother, is not to heare the

the Church adviſing or judging according to Scripture: And ſo upon the matter it is a not hearing of the Scripture ſpeaking by the mouth of the Church; and then ſee how unhandſomely ariſeth the Inference of this Author; That he that will not hear the Church judging according to Scripture, may not appeale to the Scripture, that is, he may not appeal from Scripture to Scripture.

But much more right and reaſonable is this conſequence, That if a man ſhall wilfully not hearken to the Church in a caſe thus evidently judged by Scripture, let ſuch an one bee accounted as an heathen. And indeed, I can ſcarce thinke, that if this man who is queſtioned and accuſed by his brother were guiltleſſe, and ſo by the Word of God ſhould bee acquitted, that this Author himſelfe would have him taken for a heathen, being judged by the Church, againſt Gods Law and Scripture, to bee an offender. But in this caſe the [a] curſe lights on the falſe Judges that call good evill, as it doth on thoſe that falſely damne Proteſtants.

And thus alſo the Cavaliers imaginary contrariety of two Churches judging one againſt another, is prevented and removed through this ſtedfaſt rule of unity: for two

Heb. 13. 7. Obey your Rulers, &c. Take with you this Limitation; *Which have ſpoken to you the Word of God*; which S. *Paul* giveth even in the ſame Chapter. *B. Bilſons difference, &c. part.* 2.

[a] Hac cæci excluſione Phariſæi, ſibi ipſis plus damni intulerunt quàm cæco; per hoc enim ſeipſos ſeparârunt & à Chriſto, & ab omnibus fidelibus, &c. *Ferus in Joh.* 9.

two Churches judging one caſe, according to one right rule, (and ſuch is the Scripture) cannot pronounce of one caſe more then one judgement. And ſo the man whom hee would affright is put out of feare, for being toſſed betweene two damnations by two contrary judgements; for there is but one right judgement according to the Scripture, and ſo but one damnation to bee feared, which any man may avoyd by hearing the Church judging uniformely according to the Scripture: for if the Church make a man a heathen againſt the Word of God, we have ſeen that [b] Chriſt did not take ſuch a one for an heathen; for Chriſt tooke the blinde man into his company, whom the Jewiſh Prelates had unjuſtly excommunicated, and made like an heathen. And no wonder; for *Nicodemus*, Chriſts Diſciple, takes it for a confeſſed ground; neither is it denyed by the Phariſees, That the Law is Judge, and from the Law all Judgement ſhould proceed: *Doth our Law* (ſaith hee) *judge any man?* Accordingly, S. *Paul* tels the High Prieſt, *That hee ſits to judge after the Law.* Therefore when the Judgement is contrary to the Law, it hath in it a nullity: Now, in all Judgements according to the Law,

[b] Ejectus quidem eſt à Templo, ſed à Templi Domino inventus eſt. *Ferus ibid.*

Joh. 7. 51.

Act. 23. 3.

as

as there is a power and efficacie, ſo there is an harmonious unity.

But when there are two Popes, a Pope and an Antipope, or two ſucceſſively, that Judge one againſt the other, how are the poore Popiſh ſouls that depend on a Popes word as a divine Law toſſed miſerably between two damnations? But this while the children of the Church are ſafe from this diſtraction by the unity of that judgement which proceedeth from the conſtant unity of verity in the Scriptures.

CHAP. VI.

The Teſtimonies of the Fathers, which the Cavalier in his fourth Chapter alledgeth for the neceſsity of his conceited unity, are turned upon himſelfe and the Papiſts.

THis Champion of Rome goes from Scriptures, which indeed went from him, & runs after Fathers, which alſo run from him: And although he pleaſe himſelf much when he

he findes the word *Unity*, especially Books written for Unity; yet hee must still bee put in minde, that all mention of unity in the Fathers doth not prove this unity which hee undertakes. They write of unity in love, and unity under lawfull Pastors, that flocks bee not divided by partiall and schismaticall setting up Pastors against Pastors in one and the same Flock. But our Authors businesse is, (as I said before, and himselfe now and then remembers) that there must bee an universall unity in all points of doctrine decreed by the Pope, bee they great or small; which hee will never prove by any Fathers to bee absolutely necessary to salvation, or to a reall unity in the Church. Yet thus hee strives to wrest out this unity.

— *Others have written and framed expresse Catalogues of all the heresies which had risen in the Church of Christ our Lord, from his ascension to heaven, till their owne time; expressely shewing hereby, that both the unity of the Church was directly broken by the obstinate beliefe of any one doctrine, which was held in disobedience to the same Church; and withall, that whosoever did so breake it, must forfeit the salvation of his soule thereby: And this was done by Saint* Epiphanius *Bishop of Cyprus,*

Cyprus, by Phylastrius *Bishop of Brescia, who are both cited to this purpose by the incomparable Saint* Augustine, *in his Treatise* de hæresibus ad quod vult Deum: *Where himselfe also makes an exact Catalogue of all the heresies which had sprung untill his time; and where, by the way, I must needs observe in a word, that hee recounts divers heresies which are held by the Protestant Church at this day, and particularly that of denying prayers and sacrifices for the dead; and then hee concludes in the end, that whosoever should hold any one of them, were no* [a] *Christian Catholick.*

But here I must challenge this Champion, first, that hee deales not fairely with us in putting in these words, *In disobedience to the Church:* For let the world know that this is not our holding; That a different opinion being held in a purposed disobedience to the Church is safe, or compatible with unity of charity: but that some different opinions in points of doctrine, by darkness of understanding or weakness of faith, not apprehended or beleeved, yet not without a purposed disobedience to

[a] S. *Augustine* saith not, Hee is no christian Catholick that should hold any one of them in weakeness, seeking the Truth; for he saith the contrary, *Epist.* 162. But his words are, Every christian Catholicke should not beleeve these. And so we say, that no error should be beleeved: Omnis Christianus Catholicus ista non debet credere, sed non omnis qui ista non credit, consequenter debet se Christianum Catholicum jam putare vel dicere. *August. de hæres. ad quod vult Deum.*

the Church, may be compatible with unity and ſalvation. Secondly, if it were true which hee ſaith, that unity were broken by the obſtinate beliefe of any one doctrine joyned with diſobedience to the Church, how doth not this make againſt Rome, which maintaineth her univerſall Supremacy, and other errors directly againſt the Canons of the Church? Thirdly, wee deny Rome to bee that Church which the Fathers ſpeake of. Fourthly, this Authors allegations make directly againſt his owne end, and overthrow the authority of Rome, which hee goes about to eſtabliſh: For, let him ſpeake upon his conſcience and reputation; Were all thoſe hereſies, mentioned by *Epiphanius* and *Auguſtine*, adjudged and condemned for hereſies by the Church of Rome? If not, then it ſeemes, there may bee hereticks without any judgement of the Church of Rome; and there may be hereticks that hold ſome errors not adjudged hereſies by the Church of Rome: But if ſo, then what is become of this Authors hereſie deſcribed to be the obſtinate beliefe of any one doctrine in diſobedience to the Church, the Church, in the Authors ſenſe, being no other then the Church of Rome?

How

How was this Church disobeyed in those things which shee had not decreed? and even his particulars of a *prayers* and *sacrifices for the dead?* Had the Church of Rome adjudged these at this time to bee points of faith? Hee cannot say it. How plaine deceit then is this, to seeme to prove these to bee heresies, because held in a disobedience to the Church, when the Church in his Romish sense had not decreed the doctrines to bee beleeved which are contrary to these supposed heresies? Let us now come to his particular citations, and see yet more particularly, how they make not against us, but mostly against himselfe: Hee begins with Saint *Irenæus, lib. 1. cap. 3. The Church having received this word preached, and this faith as was shewed before, and having spread the same over the whole world, doth diligently preserve it, as inhabiting one house; and doth likewise beleeve those things which are taught thereby, as having one soule and one heart; and in the same conformity shee preaches, and teaches, and delivers it, as possessing but one mouth. For though there bee in the world different*

a Purgatory was not yet built by any Papall or Church Decree, nor Transubstantiation, much lesse Prayers and Masses for the delivery of souls from the Purgatory, which had no being: But the prayers which were for the dead, *Dionysius* (whom they call *Areopagita*) shewes to have been requests for that which they know already to bee granted: and so Testimonies of the happinesse of them that had lived holily.

Quocirca petit divinus Pontifex ea quæ à Deo promissa sunt, ei

que grata sunt, & planè concedenda: in quo & animi sui constitutionem, quæ bonitatis Divinæ speciem præ se ferat, Deo, cui boni chari sunt, declarat; & iis qui adsunt ut interpres, munera & bona quæ sanctis eventura sunt, exponit. *Dionys. Areop. de Eccles. Hier. cap. 7.*

expreſsions and tongues, yet the vertue and power of Tradition is but one and the ſame: And neither thoſe Churches which are found in Germany, nor thoſe others in Spaine, nor thoſe in France, nor they which are in the Eaſterne parts, nor they which are in Egypt, nor they which are in Lybia, nor they which are in the middle parts of the world, doe beleeve or make tradition of doctrine any otherwiſe in one place then they doe in another: but as that creature of God, the Sunne, is one and the ſame in the whole world, ſo is the preaching if the Truth. And thoſe Prelates of Churches who have moſt power and grace of ſpeech, will deliver no other things but theſe; for no man is above his Maſter, neither will ſuch an one as hath meaner Talents in ſpeech make this doctrine and Tradition leſſe; but (ſince Faith is but one and the ſame) neither doth hee inlarge it, who is able to ſpeak much of it; nor that other diminiſh it, who ſpeakes leſſe. I anſwer, that this place is produced improperly, in regard of the Point; deceitfully, in regard of the Reader: For *Irenæus*, in the ſecond Chapter next preceding, had ſet downe a forme of Faith, and a ſumme of chiefe Articles agreeable to our Creed. And then in the third, whence this allegation is taken, hee ſaith, that the Church, having

having received this faith, doth uniformly preach it, and with one Mouth through all nations; neither doth the more learned increase it, nor the lesse learned diminish it: Now this being spoken of the principall points of faith, doth rather prove our unity in fundamentalls, but not prove our Champions entire unity in inferiour points; therefore it comes not home to the Authors marke, but indeed he goes about to deceive the Reader, when he brings it in as a proofe of that which it proves not.

Secondly, this place makes mightily against the *Papacy*, and that Confederacy; for in the faith which *Irenæus* sets downe in the foregoing chapter, there is not one Article concerning the Popes Supremacy, nor worshiping Images, nor of praying in an unknowne tongue, &c. These therefore being now decreed by the Pope, are inlargements of faith; wherefore the Popes that thus inlarge the faith, are by *Irenæus* censured, *not to bee these Prelates of Churches, who have most power and grace of speech; yea, not so good as the others of lesse grace*: but withall hee censureth them, that they are above their *master*; and their master being Christ, it fits right with the saying of *Paul*; *That hee sits as God, and*

exalts himſelfe above all that is called God.

Tertul. de præſ. adverſus Hæret.

Hee comes next to Tertullian. *Tertullian ſhewes plainly, that whoſoever denyes any one doctrine of the Church, rejects all; for thus hee ſaith upon occaſion,* Valentinus *approveth ſome things of the Law and the Prophets, ſome things hee diſallowes; that is, hee diſallowes all whiles he approves ſome.* The Author here alſo impoſeth upon his Reader, if wee may beleeve *Tertullians* (learned but Romiſh) Adnotator, *Pamelius*: For (not to inſiſt on this that the words are *Omnia improbat, dum quædam reprobat*, he diſallowes all, whiles hee refuſeth ſome,) from *Pamelius* we learne, that theſe words are not ſpoken of all points of faith propoſed by the Church; much leſſe if the Church bee taken for the Papacy; but of the bookes of the Law and the Prophets, which Proteſtants do by no meanes reject. For this is *Pamelius* his ſentence, immediatly after theſe words: *Quod uſque adeo verum agnoverunt alii ſcriptores, ut diſertis verbis ſcribant, (& inter cæteros Damaſcenus) quod vetus Teſtamentum reprobaverit.* *This by other writers is ſaid to be ſo true, that they expreſly write, (and Damaſcen among others) that hee refuſed the old Teſtament.* And indeede hee that did deny the old Teſtament,

Teſtament, did deny more then one doctrine of the Church, (which is the Cavaliers point to be proved by this place,) for he denyeth many doctrines, and fundamentall ones, of the Law and the Prophets, yea of God himſelfe.

The next place doth much accuſe the Cavaliers need of Allegations, and yet withall excuſeth him not from an indeavour to deceive his Reader: The place alledged by him is this: *Quod apud multos &c. That which is found to be one amongſt ſo many, is not to be thought to have crept in by errour, but to have beene commended by Tradition.* The place cited is this, *Quod apud multos unum invenitur, non eſt erratum ſed traditum: That which is one among ſo many, is not an errour, but a thing delivered.*

The queſtion in hand was concerning the rule of Faith or the Creed; as the Reader may ſee by comparing the thirteenth chapter, where the Creed is rehearſed, and the end of the one and twentieth, where he ſaith, *That it remained for him to ſhew, whether the doctrine in the former rule* came from the delivery (or, if you will, Tradition, ſo it bee not a Tradition beyond that which is written, for there is no ſuch in this rule of faith) of the Apoſtles: And

having refuted theſe objections, *That the Apoſtles delivered not all; and that they knew not all*, he comes after to this objection, *That the Churches did not purely reteine what the Apoſtles delivered, and thus hee refells this objection.*

Age nunc, omnes erraverint, deceptus ſit & Apoſtolus de Teſtimonio reddendo: Nullam reſpexerit Spiritus ſanctus, uti eam in veritatem deduceret; ad hoc miſſus à Chriſto, ad hoc poſtulatus de Patre, ut eſſet doctor veritatis: neglexerit officium Dei Villicus, Chriſti vicarius, ſinens Eccleſias aliter interim intelligere, aliter credere, quod ipſe per Apoſtolos prædicabat. Ecquid veriſimile eſt, ut tot ac tanta in unam Fidem erraverint? Nullus inter multos eventus eſt unus exitus: Variaſſe debuerat error doctrinæ Eccleſiarum, cæterùm quod apud multos unum invenitur, non eſt erratum, ſed traditum: Whereof the ſumme is this, that though the *Holy Ghoſt* the[a] Vicar of Chriſt, had not looked to his office of leading the Church into truth, yet there is no likelihood that ſo many Churches had erred into one Faith: But the Faith, wherein there is ſuch unity among many, ſhould not be an errour, but a Truth delivered by the Apoſtles.

a The Pope was not yet Chriſts Vicar, in the dayes of *Tertullian.*

Now, this place is ſo far from ſaying that

that all Churches agreed in ſin, all points beyond and beſides the Creed, that it ſpeaks onely of their agreement in the rules of Faith, and doctrine of the Creed: And he ſaith, that ſuch an agreement comes not by errour which commonly is divers; but by one uniforme delivery and doctrine of the Apoſtles: So the Cavalier is ſtill to ſeeke for a neceſſary unity in every ſmal doctrine, and in points without the Creed.

Cyrill is mainly for the Proteſtants, even as himſelfe alledgeth him; For we agreeably affirme *That to be the Catholick Church which teacheth, without defect, all things neceſſary to ſalvation*; And, in the doctrine of faith, ſuch things neceſſary to ſalvation, are points fundamentall. *Cyrill. Hier. Cat.*

Cyprian comes, or is rather drawne in next, againſt his will and meaning; and thus the Author produceth him: *The Church being ſtricken through by the light of our Lord, doth ſend her beames throughout the whole world; But yet that light which is caſt ſo far abroad, is but one and the ſame: Shee ſpreads her branches over the whole earth, after a plentifull manner; Shee extends her flowing ſtreames with great aboundance, and to a great diſtance: But yet is Shee one Head, and one Root, and one Mother, who is fruitfull by* *Cyp. de Unit. Ec.*

by such store of issue. Now I thinke it were needlesse to help a Reader to take this place from the Author: For it is plaine, to every eye, that this place speakes not of the unity of the Church in all points of doctrine; but of their unity in one Love, and one mysticall Body: So that this place is not onely unserviceable to the Author, but serves much against him, and his lady Mother who cuts off noble and excellent members of the Church from her; or rather her * selfe from the Church, if they doe not submit to her universall Tyranny.

Cyprian it seemes hath not said enough, and therefore he must say more, but indeed lesse: Let us see how the Cavalier rather teacheth him, then suffereth him to speake: *The same S. also, speaking of the sin of Core, Dathan, and Abiram, implies that the one Church must not onely be entirely beleeved, but followed also in all her doctrines and directions: For hee saith, that though Core, Dathan, and Abiram did beleeve and worship one God, and lived in the same Law and Religion with Moses and Aaron, yet because they divided themselves from the rest by Schisme, resisting their Governours and Priests, they were swallowed up quick into Hell.*

Here

* Peccatum verò quàm magnum tibi exaggerasti, quando te à tot gregibus scidisti! excidisti enim teipsum, noli te fallere: Siquidem ille est verè Schismaticus, qui se à communione Ecclesiasticæ Unitatis apostatam fecerit. Dum enim putas omnes à te abstinere posse, solum te ab omnibus abstinuisti. *Firm. in Epist. ad Cypsic Papam alloquitur.*

Here, firſt, wee may obſerve, how hee tells his Reader what hee would have *Cyprian* ſay; for hee ſaith, not that *Cyprian* doth ſpeake it plainely, but the S. implyes: and what doth he imply? That the Church muſt not onely bee intirely beleeved, but followed alſo in all her doctrines and directions. But did *Core*, *Dathan* and *Abiram* differ from *Moſes* and *Aaron* in doctrine? His owne place denyes it, which ſaith; *They did beleeve and worſhip one God, and lived in Moſes his Law and Religion with Moſes and Aaron:* And the place further aſſignes the true fault; *Diviſion by Schiſme:* They denyed the authority of thoſe whom God had placed to be Governours over them.

Juſt the ſame ſinne into which Pope *Pius* the fifth drew the Engliſh Papiſts by his Bull: ſo that this place makes exceedingly againſt Romiſh doctrine of rebellion againſt Princes; ſuch as thoſe of the North, and in Ireland. But let me give the Author one queſtion at parting: Was *Aaron* to bee followed in all his doctrines and directions? what doth the Author think of this doctrine concerning the *Calfe*? *Theſe be thy Gods O Iſrael, which brought thee up out of the Land of Egypt.* Exod. 32. 4.

Saint

S. Basil. Saint *Basill* is next produced, thus speaking in *Theod. They who are well instructed in holy writ, permit not one syllable of divine doctrine to be betrayed or yeelded up; but are willing to embrace any kinde of death for the defence thereof, if need require: Hereupon* the Author thus commenteth, *That man of God had beene sollicited by some to relent for a time, & to yeeld, though it were but to a little; he refused in such sort as you have seene, and he did it with much disdaine to be attempted in that kinde.* Now let the Reader see here the faireneſſe of our Author; Hee speakes of *Basils* not yeelding to a little; and what was this little? Denying the sonne of God to be God of one substance with the Father: Is this a little? Surely he should be a great Hereticke that should deny this little; So that this being not a little but a great point, S. *Basill* doth not speak against us but for us, who sayes, that in these great points there should be no difference: Now it might be called little by some, not for the little weight of the point, but for the litte odds in the sound of the word; so that in the little difference of a syllable, the great point lay affirmed or denyed. And indeed it were better that death were imbraced, then any such point of divine doctrine

doctrine ſhould bee betrayed. Beſides, Is there a deſire on our ſide of betraying or delivering up any leſſer points of divine doctrine; but rather a charitable hope that men may be ſaved, though differing in opinion concerning ſome leſſer matters, by not knowing that they be divine doctrines, or not reaching to them by a weake and inferiour degree of a faith? But who ſo will truely judge our maine quarrell with Romiſts, hee ſhall finde it to be a defence of divine doctrine againſt humane fictions and traditions. And Romiſts moſt groſſely offend againſt the words and example of S. *Baſil*, who permit many ſyllables of the divine doctrine in the ſecond Commandement, forbidding worſhip of images, to be left out of their Catechiſmes; and the divine doctrine of halfe a Sacrament to be denyed and made voyd to the people; and the divine doctrine of praying in a known tongue in the Church to be actually betrayed.

—Saint *Gregory Nazianzen* is next, who (as our Author ſaith) thus delivers himſelfe; *Nothing can be more dangerous then thoſe hereticks, who, when they run ſtraight through all the reſt, doe yet with one word, as with ſome drop of poyſon, infect the true and ſincere faith of our Lord.*

If

If this Champion had gotten this place by his owne knowledge, he could not well but take notice, that the *ſincere faith* whereof *Gregory* ſpeaks, is the faith contained in the *Nicene Creed*, which Creed is ſet at the head of the Tractate: and accordingly, the *one word* of which hee ſpeaks, as being dangerous to the faith, is the word that giveth not to Chriſt one Subſtance with the Father. This word *Nazianzen* often names in this diſcourſe; ſo that the Cavalier could not well overſee it if hee had ſeene the place; yea, hee ſaith plainly, * *that it lets in the Arian hereſie.* And if it be thus, this Champion is yet far from his Concluſion by this Antecedent, which muſt thus lead the way; It is moſt dangerous to differ in one word of the Creed which concernes a point fundamentall, even the Deity of Chriſt; therefore it is moſt dangerous to differ in points out of the Creed, which are extra-fundamentall, and of the Popes decreeing. But let Romiſts look whether this place doe not fight againſt them, who thruſting the word *Roman* after, or into the word *Catholick*, have drawne the ſoules of too many to beleeve in the Pope (or Popiſh Church) in ſtead of God, and ſo have changed the very foundation of their faith.

Saint

Ὁμοούσιος.

* Hæreſim Arianam ſubtili cõpendio brevi jam ſublato hoc nomine intromiſſam. *Greg. Naz. de fide Orat. 51.*

Saint *Hierome* muſt have the ſame anſwer; no man denying but that for ſome one word or two contrary to the faith or Creede in points fundamentall, *many hereſies have been, and ought to bee caſt out of the Church.* It followes, *Saint* Leo *ſaith, That out of the Catholick Church, there is nothing pure, According to that of the Apoſtle,* Whatſoever is not of faith is ſinne. But what doth this here, where the queſtion is not, Whether they ſin that be out of the catholick Church; but, Whether they be out of the catholick Church that differ in any ſmal point of doctrine from ſome other members of the ſame Church? But becauſe this place wants help, hee adds a ſecond; *If it be not one, it is no faith at all.* We acknowledge there is but one ſaving and fundamentall *Faith* in *Chriſt Jeſus*, as but one *Baptiſme*; and this faith was once delivered to the Saints, and the Saints ſtill doe ſo uniformely receive it, as that they who have any other fundamentall faith, have none at all. But if Romiſts will have faith to bee one in all points, then by this Popes doctrine they have no faith; for their faith is not one in all points with the one faith once delivered to the Saints, nor with the faith in the time of *Leo*; for in that one faith there

Eph.4.5. Jude 3.

there was no worſhip of Images, no univerſall Monarchy of the Pope, no worſhip of Bread.

The Cavaliers firſt place of *Auguſtine* I am loth to bring forth, to ſpare both the Cavalier and the Reader: It is ſomewhat long, but very ſhort of the Cavaliers mark; it proves againſt the Donatiſts, *That the Church in earth, and the Church in heaven are not two Churches, but one.* But who denyes this? yea, who denyes the true Church on earth to bee but one? and this is the Proteſtants maine buſineſſe to keep it one, though differing in ſome leſſer points of doctrine: And it is our Authors buſineſſe to breake this unity, even by this place which he produceth under a ſhew of proving unity: but not proving by it ſuch an unity as by it hee may make a diviſion, hee is faine to ſet a ſecond Buttreſſe to ſupport his wall of ſeparation: Thus hee reareth it:

To ſhew moreover, by the judgement of Saint Auguſtine, *that the Church in her doctrine was to be truly one, hee ſpake thus of the Donatiſts, who called upon the ſame God, preached the ſame Goſpel, ſung the ſame Pſalmes, had the ſame Baptiſme, obſerved the ſame Eaſter, and the like; in thoſe things they*

In explicatione Pſal. 54.

they were with mee, yet not wholly with mee: in schisme not with mee, in heresie not with me, in a few not with mee; but in regard they were not with mee in a few, their being with mee in many could not help them.

If the Cavalier had gone on in his Allegation, the very next words would have given him an answer to the objection which hee drew out of the former; for those words say, that *the* [a] *one thing wherein they were not one was Charity.* And the want of this hee proves out of Saint *Paul* (1 *Cor.* 13.) to make all the rest unprofitable. But our question is not of want of charity, but of differing in some small point of faith. True it is that this uncharitableness was back'd with an error which hee called an heresie; *That the Catholick* [b] *Church was onely in the part of* Donatus; and so (as Saint *Augustine* infers) that the Church was not catholick: But let our Author remember, That this voucheth an Article of the Creede as denyed by the Donatists; but with the denyall of any such Article he cannot charge us.

But yet, that their error did not kill nor

a Etenim fratres videte quam multa enarravit Apostolus; unum dixit, Si illud defuerit, frustra sunt alia; *Si linguis hominum loquar & Angelorum*, &c. Quam multa enumeravit? His omnibus multis defit una charitas; illa numero plura sunt, hæc pondere major est: Ergò in omnibus Sacramentis mecum; in una charitate non mecum. *Aug. in Psal.* 54.

b Pertinaci dissentione formata in hæresim schisma verterunt, tanquam Ecclesia Christi, &c. de toto terrarum orbe perierit, ubi futura promissa est, atque in Africa *Donati* parte remanserit. *August. ad quod vult Deum.*

cut them off c all from being truly of the Church, except the error were accompanied with the want of that one thing, which was true charity, we have great probabilities, if not proofes out of *Optatus* and Saint *Auguſtine*; the former of which commonly calls them brethren, and the later denies not but ſome of them might be ſaved. But how dangerous or deadly ſoever their faults were, they fall directly on the Popiſh faction, both in point of hereſie & ſchiſme; for they hold the like hereſie to the Donatiſts, *That the Church is onely in the Popes party*; and accordingly, by uncharitable ſchiſme they cut off all thoſe from their communion, that are not of this party. And now hee comes back againe to *Irenæus*, as if hee had found ſome new matter in him; *Nay*, Irenæus *(whom I named before) implies, not onely that it is neceſſary for a true Chriſtian Catholick to differ in no one point of the doctrine or faith from other Chriſtians; but hee muſt withall not believe any thing after a different manner; that is to ſay, upon a different motive from that for*

c Sunt igitur ſine dubio fratres. *Opt. lib. 1.* Non enim poteſtis non eſſe fratres, quos iiſdem Sacramentorum viſceribus una mater Eccleſia genuit; quos eodem modo adoptivos filios Deus Pater excepit. *Id. l. 4.* Sed qui ſententiam ſuam quam vos falſam atque perverſam, nulla pertinaci animoſitate defendunt, præſertim quam non audacia ſuæ præſumptionis pepererunt; ſed à ſeductis, atque in errorem lapſis parentibus acceperunt, quærunt autem cauta ſollicitudine veritatem, corrigi parati cum invenitur, nequaquam ſunt inter hæreticos deputandi. Tales ergo vos niſi eſſe crederem, nullas fortaſſe vobis literas mitterem. *Auguſt.* Dominis dilectiſſimis, & meritò prædicandis fratribus, Glorio, Eleuſio, &c. ſed Donatiſtis; & de quibus in hac Epiſtola: Noſtræ communionis non eſtis. *Epiſt. 62.*

which

which it is beleeved by other Christians.

But what doth *Irenæus* say, being thus called back again? He saith nothing: for our Author only saith, that *hee implies*; just as St. *Cyprian* before was made to comply: But what doth he imply? *That it is necessary for a true Christian Catholick to differ in no one point of the doctrine or faith from other Christians.* But is there any such sentence or implying in this Chapter? Surely I doubt this Cavalier delt too much upon trust, and hee whom hee trusted, too much upon deceit. I have read over the Chapter, and can finde no such implying: But I finde that which wee often object against Romists Traditions, * *why should wee leave the doctrine of the Prophets, the Lord and his Apostles, and hearken to those men when they tell us their errors.*

* Quale enim est Prophetarum & Domini & Apostolorum relinquétes nos voces attendere his nihil sani dicentibus? *Ir. lib. 2. cap. 3.*

The other inference from *Irenæus*, *That a Christian must not beleeve by a different motive from that by which it is beleeved of other Christians*, is a point that is mortall to Popery: For they, making the Popes word or authority the motive of their faith, herein doe differ from the motive of faith received by the Christians in Grecia, Armenia, and Æthiopia; and so transgresse most dangerously, and, I doubt, fundamentally

tally against this rule produced and approved by the Author, as from *Irenæus*, though there I cannot finde it. And now after a just examination of these Allegations, I cannot but inferre, that, There appeares a manifest losse of the cause, when the places produced for proofe of it prove it not.

So that the Authors conclusion being no way made good by his allegations, it is left still solitary, forsaken, and unproved: And whereas hee saith, *For the present it may suffice to have proved the necessity of perfect unity in the Church; wee must needs reply*, That hee hath most imperfectly proved the necessity of so perfect an unity. And for the other piece of his conclusion; *That indeed no reason can bee given why, if there bee allowed any more true Churches then one, there should not be admitted aswell two thousand as two:* I acknowledge with him, that not onely no reason can bee given of this, but also of the Cavaliers speaking of no reason in this point: For it is not denyed by us that there is but *one true Church*; and if you make two, you may make two thousand.

But wee deny that every little difference makes two Churches of one; and this

this neither the Author hath proved, neither doe his citations ſuffice to prove; but let him here looke to himſelfe, and his fellow Romiſts, whether they bee not in danger of making two thouſand Churches, who have made a ſecond Church, called the *Church vertuall*, the Pope, yea a third Church, the Pope and his myſticall body (for he is a myſtery alſo, but of iniquity) which two Churches many eminent members of the Catholicke Church deny to bee that one true Church whereof they are members. In the meane time Romiſh uncharitableneſſe in damning Proteſtants remaines ſtill as a proved truth, ſeeing this Authors proofes for an imaginary perfect unity, by which he undertooke to prove it an untruth, doe not prove this unity; and no ſuch unity proved, no untruth proved: ſo they are ſtill uncharitable, and Proteſtants doe yet ſpeake truth when they affirme their uncharitableneſſe.

CHAP. VII.

A consideration of the Cavaliers fifth Chapter; wherein (to the great danger of the Papacy) that is proved by Scriptures and Fathers which wee doe not deny; That out of one true Church of Christ no salvation is to be found.

SECT. I.

This ground yeelded, doth not produce any discharge, whereby the Romists may be freed from uncharitableneſſe in damning Protestants.

THe Cavalier fights on our ſide, and againſt his fellowes; wee are yet left in the Church notwithſtanding any thing he hath ſaid or alledged; and he hath yet left ſalvation to us, and uncharitableneſſe to his owne Papacy: And now we being left in the Church, he goes about to prove, that out of this Church there is no ſalvation; So,

So, upon the matter, hee proves that out of the Protestants Church there is no salvation. But then what will become of the Papacy, which will not be of one Church with saved Protestants? And indeed except it were to speake for us, and against the Papacy, what need is there of these proofes for a point not denied by us? For, wee give him this at first onely for the asking, That out of the onely true Church (the body of Christ) there is no salvation.

Yet will hee needs goe on to fight for a point which we confesse; yea, withall to fight for us against himselfe: And indeede even where he would seem to fight against us, hee doth it so loosely and far-off, that it is hard to discerne how his blowes doe concerne us.

Let us see his first onset, *Since the Church of Christ our Lord is so truely one, and but onely one, it followes easily enough that no salvation can be had out of thus Church, and that every Heresie or Schisme is sufficient to deprive any soule thereof; but yet nevertheless to the end that men may bee wholly left without excuse, or rather that they may bee the better warned to take heed in time of those miseries, which otherwise they are to feele for all eternity: I will strengthen also this truth*

by the Authoritie of ſome few Scriptures and Fathers of the Primitive Church; for ſo by degrees it will eaſily and of it ſelfe appeare, that wee Catholicks are not faulty in that wherewithwee are ſo much charged. I confeſſe it is hard to finde out this Authors order and way; his end or drift we know, but the way by which he would come to it is hard to bee ſeene: I am ſure hitherto hee hath not made good his firſt ſteps in it, and yet hee would ſeeme to proceed, as if hee came neerer to his end by degrees, when yet hee is ſtill on his threſhold: for firſt, though the Church of Chriſt be but one, and it doe follow that no ſalvation can be had out of that one Church, this (as hath beene noted) is no degree to the cleering of Papiſts uncharitableneſſe in damning Proteſtants. Againe, it doth not follow, that every Hereſie in the Popiſh ſenſe, is ſufficient to deprive any ſoule thereof; and ſo Proteſtants may ſtill ſuffer a falſe charge of Hereſie to bee laid on them by Romiſts, and yet bee ſure enough of ſalvation. And thus not any degree is yet made good toward the freeing of this charge of uncharitableneſſe, juſtly laid on the Romiſts; So that the matter ſtands ſtill, though the Author moving his

his pen thinkes that the matter moves with it.

And for the Allegations that follow, which ſeeme to labour for theſe two points, *That out of the Church is no ſalvation, And that Hereſie and Schiſme doe put men out of the Church*; theſe being proved no way hurt us or help the Romiſts, but helpe us and hurt the Romiſts; among whom wee have found moſt fearfull and bloudy Schiſme, and wee may diſcover damnable Hereſies: but they can never prove that Proteſtant doctrine maintaines either Hereſie or Schiſme; but by that which they call Hereſie, as relying wholy on Chriſts merits and not our owne for redemption, and worſhiping God in ſpirit and truth, and not worſhiping Images, &c. wee ſerve the God of our Fathers.

Sect. II.

The Allegations of Scriptures and Fathers, made by the Cavalier, are more forcible to exclude the Papiſts out of the Church then the Proteſtants againſt whom they are produced.

THat being yeelded which this Author indeavours to prove, I know not what

what to doe with his Allegations, but onely to turne them againſt Romiſts.

Eſay 60. 12. Gens enim & Regnum, &c.

Therefore we very well allow the place alledged out of *Eſay*, and ſay it makes againſt the Pope, who doth not ſubmit himſelfe to the Church in a generall Councell; and ſo doth the place of *Matthew* (formerly alledged and anſwered) upon the ſame Reaſon: And we very well allow

Tit. 2.

thoſe places of *Paul* to *Titus* and *Timothy*, as making much againſt the Pope and his adhærents, and ſay that they give us juſt ground of avoiding him, being Hereticall and Schiſmaticall after many admonitions. But this Author did wiſely in not naming *Timothy* in his margent but *Titus*, though hee alledge theſe words out of 1. *Tim.* 4. 1, 2. *That they attend to doctrines of Divels, and ſpirits of Errour: That they are Lyers and Hypocrites*, leſt the Reader looking to the place might finde this which followeth, *Forbibbing to marry, and commanding to abſtaine from meats*; which wee know that Proteſtancie doth not: but if Papiſtry doe, then who are now his Hereticks, Hypocrites and Lyers, excluded from the Church, and ſo from ſalvation? Hee did alſo very diſcreetly in his nameleſſe alledging ſome pieces out of 2. *Tim.* 3. where is mention

mention of *Jamnes* and *Jambres* —and to make uſe of the verſe fore-going, having the *form of godlineſſe*, and the verſes following, *That they are ever learning, but without attaining to the knowledge of the truth*; but left out the middle verſe, which is this, *Of this ſort are they which creep into houſes, and lead captive ſilly Women laden with ſins, and led with divers luſts*: which words being notable markes of ſeducers, for what reaſon the Author left them out he beſt knowes; but if wee may beleeve their owne* Prieſt, it doth rightly hit with ſome Romiſh proſelite-makers; ſo that the ſimple Reader, if hee had ſeene this place wholy alledged, might perchance have thought hee had ſeen, in theſe, the very *Jamnes* and *Jambres* of theſe times.

His laſt Scripture is out of S. *Paul* to the *Galathians*, where ſtriving to prove that the word *Sects* in Latin, is *Hereſies* in the Greeke, he (ſomewhat Heretically I doubt even when he ſpeaks againſt Hereſie) leaves the decreed Latin to follow the Greeke: But this being taken for a fault in the Latin, let the word be as it is in the Greeke, and then to the ſhame of the Papacy wee read indeed, that Hereſies are works of the fleſh, which certainly thoſe are moſt likely to fall

* Women goſpellers the trumpetors of their praiſes. *Watſons Quodl. preface. And Quodl. 2. in the margin.*

A reaſon why ſome Catholick Gentlemen that live about London were diſcontented, when wanting their wives three or foure or more daies, they muſt be forſooth. in th eholy exerciſe, &c.

fall into that ſtrive to ſet up a fleſhly monarchy, and to abound in the glory [b] and wealth of the world: For ſuch men will ſell heaven, and truth, and the Goſpell for a meſſe of Pottage, even for baſe and tranſitory vanity; It is the ſentence of Gods ſpirit, *that where is the love of the World, there is not the love of God; and where is not the love of God, there cannot bee the love of the truth; and where is not the love of truth, there is a giving up to ſtrong delaſions to beleeve lyes, that they all may bee damned who beleeved not the truth.* Now among innumerable examples of the Papacies love of the world, and preferring temporall greatneſſe and wealth above the truth, let the lamentable conference betweene [c] *Adrian* the ſixth and the Cardinall be a lively proofe and ſpectacle; where the poore Pope (and herein not a Pope, and therefore hee did well ſoone to bee gone) ſpeaking of the neceſſity of reformation; There was no conſideration of the truth of this neceſſity, but a plaine confutation of whatſoever truth there was in it, by the

b Vides omnē Eccleſiaſticum zelum ſervere ſola pro dignitate tuenda: honori totum datur, ſanctitati nihil aut parum. *Bern. de Conſid. lib. 4. cap. 2.*

1. Ioh. 2. 15. Ioh. 8. 42. 47. 1. Ioh. 5. 6. 2. Theſ. 2. 10.

c The Cardinall of Volterra tells Pope Adrian, that no reformation could bee made that would not notably diminiſh the rents of the Church: Pope Adrian ſaid the condition of Popes was miſerable, that they could not doe good though they deſired and endeavoured to doe it. *Hiſt. Con. Trid. lib. 1.* Nec aliud quicquam etiam nunc obſtat, quo minus Eccleſia in priſtinum nitorem reſtituatur quam ambitio & avaritia. *Feurus in Ioan. 11.*

Popes

Popes Audit and Exchequer, even by worldly profit.

But the Scriptures thus being loſt, except onely in making againſt their owne Papacy, hee comes to Fathers; not ſo much to hurt with them, as to bee hurt by them.

Tertullian (*ſaith hee*) *affirmeth, That Hereticks cannot bee accounted Chriſtians:* But of what hereſies doth hee ſpeake there? Of any Proteſtant opinions? He doth not ſay that any Proteſtants are hereticks: He repeats there a rule of [a] faith, as it were the body of a Creed, conſiſting of divers Articles; Doe the Proteſtants deny any of theſe Articles? True it is, that of this rule of faith hee ſaith, *Nullus habet apud nos quæſtiones, &c. There are no queſtions among us of this rule, but thoſe which Hereſies make, and doe make Hereticks.* But wee doe not make queſtion of this rule, and ſo are not made hereticks by it: But they doe rather queſtion this rule, that bring in another faith; the Popes Oracles, and new Articles. For, whereas *Tertullian* here ſaith, *Fides in regula poſita eſt: The faith is ſet downe in that rule*, which before hee rehearſed; the Romiſts faith is not in that rule: For, there

[a] *Pamelius* cals it *Regulam, aut Symbolum.* And again, *Noſtræ Religionis Articuli vocantur hic Regula. De Præſcript. cap.* 14.

Thoſe of *Pius* the fourth.

there was not one word of the Pope, nor of Christs being under the forme of bread by Transubstantiation; but, *In Celos ereptum, ſedere ad dextram Patris; miſiſſe vicariam vim Spiritus Sancti qui credentes agat: Being taken away into heaven, hee doth ſit at the right hand of his Father; and hee hath ſent his Vicar* (not the Pope, but) *the power of the Holy Ghoſt, which ſhould leade thoſe that beleeve.*

And in the 33. Chapter, making an Inventory of certaine Hereſies, amongſt others, hee names this, which, I doubt, is ſome kinne to the Papacie; Timotheum *inſtruens, Nuptiarum quoque interdictores ſuggillat:* He ſaith, *That S.* Paul *inſtructing* Timothy, *doth condemne the forbidders of marriage.*

Saint *Cyprian* is next brought in to ſay that thouſand times produced ſentence, that, *Out of the Church there is no ſalvation:* Hereunto is added, that *There is no reward of any ſuffering whatſoever; neither is hee a Chriſtian that abides not in Chriſts doctrine and faith.* But in all this hee doth not ſay that the Proteſtants are not in the Church, neither that they remaine not in Chriſts Doctrine and Faith; but it may rather concerne the Papacie, which

which hath made a new Church againſt the Church of Chriſt; and a new Faith, by adding twelve Articles more to the former. It doth alſo plainely ſhew them that they, ſuffering for Treaſons of Powder, Rebellion, &c. cannot expect thereby a Crown of faith, but a puniſhment of perfidiouſneſſe.

Saint *Auguſtine* is next alledged, and hee uſeth the like or very ſame words, and ſo the like or the ſame anſwer might ſerve. But indeed *Auguſtine* ſo punctually ſpeaketh againſt the Papacie, and pierceth it through, that no one place can well bee loſt, becauſe every one is ſerviceable againſt the Papacy for which it is produced; Theſe are the words firſt alledged out of Saint *Auguſtine*, *Would you have men ſo blinde and deafe as not to heare or reade the Goſpel, where they may know that faith our Lord left to his Apoſtles concerning his Church?* Now, what the Papiſts will anſwer to this I know not, who make many men ſo blinde, as not to reade at all, and ſo deafe, as not to heare the Goſpel but in Latin: And ſecondly, hee ſayes that Saint *Auguſtine* puts himſelfe to ſhew, *That this is that Church of Chriſt which is ſpread over the whole world.* Who can more plainly ſay, that the Roman Papacie is not this Church,

Church, whose universall power and extent is denyed by other Patriarchs, and is unbeleeved, yea, and unknowne in a great part of the Christian world?

The last place out of *Augustine*, seconded with the consent of Cardinall *Perron*, hee turnes to this use, *That Catholick is not onely a name of beleefe and faith, but of charitie and communion; which whosoever should want, should also want salvation.* But withall I must say, that long before I knew this opinion of *Perron*, I beleeved this truth; and I also beleeved that it did make mightily for us, and mightily against the Papacie. That it makes mightily for us, I have shewed in the first Chapter, who doe imbrace a catholick love with the whole body of Christ, which is his Church. That it makes mightily against the Papacie, I have shewed in the second Chapter, because it excludes from love and communion many eminent parts of the Church; even so much of the Church and body of Christ as extends beyond subjection and obedience to the Papacie: And indeed, this Champions allegations doe so fight for us against his owne Papacie, that a suspicious Reader may doubt hee hath been hired by us.

But

But by the next allegation, perchance hee thinkes his ſuſpicion may be ſomewhat cleered, where thus hee commenteth in the behalfe of his mother:

Saint *Hierome* writing to Pope *Damaſus*, ſaith (*not onely of the catholick Church indefinitely, but denoting that to bee the Roman*) *that that Church is the Arke, out of which whoſoever liveth, ſhall bee drowned in the deluge; and, that that Church is the Houſe, out of which whoſoever ſhould eate the Lambe, were a profane perſon.* But doth *Hierome* here denote the catholick Church both for breadth and length to be Roman; and no Church to be catholick which was not Roman, that is, under the Roman ſubjection? this was farre from his meaning: Hee meant that at that time the Roman Church was, by one faith, the ſame with the catholick Church, and in union with it as a member of the body; and that out of this one Church, wherewith Rome was then one in faith, there was no ſalvation.

Eccleſia Occidentalis ſive Romana, &c. Catholicæ Eccleſiæ non contemnendum membrum. *Caſſ. de Off. pii viri.*

Secondly, Hee did not ſay that that Church *ſhall* bee the Arke out of which ſhall bee no ſalvation: but that Church *is* the Arke; ſhewing what it then was, and not what it ſhall be.

Indeed, the Papacie, (even the Man of

ſinne, the Head and his members in the Myſtery of iniquity) now call themſelves the Church of Rome: But Rome at the beſt had never Religion and the Church faſter tyed to it, then Jeruſalem; and therefore we may take leave to ſay of Rome as
Eſay 1. 21. it was ſaid of Jeruſalem, *How is the faithfull Citie become an Harlot?* It hath been manifeſtly proved, that this Myſterie of iniquitie or Papacie is farre different from the ancient Church of Rome; and Saint *Hierome* himſelfe hath taught us, that Rome ſhould bee the ſeate of Antichriſt: and hee did not meane, that when Rome is the ſeate of Antichriſt, ſhee ſhould bee taken for the Arke out of which no man ſhould bee ſaved: Therefore this place that made for Rome then, while ſhee was a pure part of the catholick Church, makes againſt her now, when ſhe is the ſeate of the Man of ſin, or Antichriſt; and they that might be invited to come to her then, as an eminent part of the Arke and catholick Church, may now bee driven out from her
Rev. 18. 4. by a voice from heaven, *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.*

There follow two places out of *Lactantius*, whereof the firſt indeed ſaith for us,

us, and againſt theſe Romiſts that are divided from us and our Church: *That they that enter not into the Temple of God, or depart out of it, ſhall bee deprived of the hope of ſalvation.* But the ſecond place, I know not how it may ſerve for the point in hand, but it otherwiſe is an wholeſome exhortation for Romiſts; and I wiſh it may doe good to the Author: *No man muſt flatter himſelfe with an obſtinate kinde of contention for the queſtions here, about ſalvation and life; which, if it bee not watchfully and diligently provided for, it will be extinct and loſt.*

The Cavalier ends in a tempeſt, which he puls downe on his own head; *S.* Fulgentius *hath this dreadfull ſaying, wherewith I will conclude this point, &c.* where he brings in *Fulgentius* ſaying, *That neither Baptiſme, nor Almes, nor Martyrdome can be of any benefit towards his ſalvation that holds not unity with the Church.* A place indeed that ought to be dreadfull to the Romiſts, for their Schiſm deſcribed in the ſecond Chapter; but no way dreadfull to us, for our catholick Charity expreſſed in the firſt.

Sect. III.

The Cavaliers indeavour to prove that the Protestants and Papists cannot bee both members of this one Church, doth not absolve the Papists from uncharitablenesse.

And having thus concluded the Allegations, hee thus gives a reason of his conclusion; *Nor will I so much distrust either the attention or the discretion of my Reader, as to thinke that I need presse this point any further.* A saying good at last, but much better at first; for if there had bin at first no distrust of the Readers discretion, there had beene no neede of any one of those Allegations, which have beene brought forth to prove a point not denyed: *There is but one Church, out of which there is no salvation.* But let us see what immediatly followes: *So that now in the next place it will onely remaine to be considered and resolved, whether or no both the Catholickes and the Protestants can bee truly said to bee parts and members of this one and selfe same Church. For if they cannot, the case in question is already judged, and there will be no colour of Reason, why either*

of

of us ſhould hereafter be charged with want of charity, for affirming that the other is not ſaveable without repentance of his Religion. Behold a knot of ſtrange things knit together by an inviſible cohærence, or a viſible incohærence. For firſt, whereas he ſaith, that in the next place *It will onely remaine to be conſidered, whether the Proteſtants and Romiſts may bee truly ſaid to be parts and members of this one Church:* For my part I am utterly of opinion that this doth neither in the next place, nor at all remaine to bee conſidered toward the Authors end, which is the ſaving of Rome from uncharitableneſſe in damning Proteſtants.

For Proteſtants may bee members of the true Church wherein is ſalvation, and Romiſts may be out of it; and yet Romiſts may bee uncharitable for damning Proteſtants, who are in the Church wherein is ſalvation. But ſince hee is out of the way, I will thus ſhew it to him: His way of cleering Rome from this charge of uncharitableneſſe, hath been hitherto by proving it an untruth; and his way of proving it an untruth, by proving that Proteſtants are truely in the way of damnation: And to prove this againe, hee hath ſhewed, that there is but one Church in which is ſalva-

tion, and from which men are excluded by Hereſie and Schiſme.

Now as I thinke, in the next place, to goe on in his way hee ſhould prove that Proteſtants are guilty of ſuch Hereſie and Schiſme as ſeparate them from this one Church, and ſo from ſalvation: For then had hee ſlaine them out-right with a true damnation, and had ſaved his mother Rome from S. *Johns* truly mortall uncharitableneſſe. But it ſeemes wee are cleere in theſe points, and therefore the Author would not goe againſt his conſcience in a falſe accuſation; wherefore let his ſilence bee taken for a conſent and confeſſion: But then it ſeemes the queſtion is at an end, we are abſolved, and Rome is condemned.

And indeed ſo it ſhould bee; but hee is reſolved ſtill to ſay on, though not to the purpoſe: For to what purpoſe is this, *that the Proteſtants and Romiſts are not one Church*, toward proving Proteſtants to bee in the ſtate of Damnation, whereby onely Rome can ſave her ſelfe from uncharitableneſſe in damning us? Surely, this is ſo far from proving Proteſtants to bee in the ſtate of damnation, that it is more likely to prove them to bee in the ſtate of ſalvation, and

Romiſts

Romiſts in damnation. For Proteſtants being parts of the true Church, by true faith and love are ſure to be ſaved; and Romiſts not being of this Church wherein Proteſtants are ſaved, are by his owne Allegations in danger to be damned: So Romiſts are both brought into the danger of damnation, and the charge of uncharitableneſſe layd on the Romiſts may ſtill ſtand true, becauſe they falſely damne Proteſtants for being in the ſtate of ſalvation.

A ſecond ſtrange poſition is this, *That if the Proteſtants and Romiſts, bee not of one Church, then there will be no colour of reaſon, why either party ſhould be charged with want of charity for affirming that the other is not ſaveable without repentance of his Religion:* For there is neither reaſon, verity, nor charity in affirming that Proteſtants who may be ſaved by their Religion, are not ſaveable without repentance of the ſame Religion. But this vanity if not impiety, hath beene blowne away in the anſwer to his third Chapter. But if this unreaſonable poſition bee taken out of the way, which is made the ground and reaſon of the future diſcourſe (concerning Proteſtants and Romiſts being of two Religi-

ons) then the diſcourſe built on it falls to the ground; for indeede to what purpoſe is it to prove that Proteſtants and Romiſts are of two Religions, except the Author may hereby ſave Romiſts from uncharitableneſſe, in falſly condemning the Proteſtants for being in a good religion, different from their owne bad Popery? For that is his errand, and this errand hath hee loſt in loſing this laſt monſtrous poſition, which hee made for a bridge to his errands end.

So, for ought I ſee, this Cavalier is at the end of his journey in the midſt of his way; and the reſt of his walke is a wandring, and this voyage a ſayling up and downe from his harbour.

CHAP.

CHAP. VIII.

Wherein the ſixth Chapter of the Cavaliers is brought to examination, which hath this title, that Proteſtants and Catholickes (meaning Papiſts) cannot bee of one Religion, Faith, and Church: in two Sections.

SECT. I.

Firſt, divers untruths of the Cavaliers are diſcovered touching the difference of Doctrine, Sacraments and Diſcipline, which are betweene Proteſtants and Papiſts. Secondly, an objection taken away, that Proteſtants have made a reformation without ordinary Miſsion and Miracles. Thirdly, the cenſures of Lutherans againſt other reformed Churches, not ſufficient to prove either of them out of the Church.

ROme is left bleeding in her uncharitableneſſe, the bridge being broken down by which the Authors ſuppy ſhould have come to her reſcue; ſo the

the buſineſſe ſeems to be ended, and therefore as of the tumult at *Epheſus*, ſo of the throng of words that follow, it may be ſaid, *There can be no cauſe given of this concourſe:* For though the Author have his purpoſe, and Proteſtants and Romiſts bee not of one religion, yet Rome may bee uncharitable for condemning Proteſtants who are of the true religion: Yea, Rome, by the Author being caſt out from the Church, if Proteſtants bee in it, may be in the ſtate of damnation, for the Authors owne title and ground, even becauſe there is but one Church and ſalvation, whereof Proteſtants and Romiſts cannot be both partakers. And now what would this Cavalier have his Antagoniſt and Anſwerer to doe? would hee have him to prove for Romiſts, that they are in the Church, when himſelfe proves that they are not? ſurely I confeſſe, that though there bee ſome untruthes by which hee would prove that Romiſts are not of the ſame ſaved Church which Proteſtants, yet there are ſome truthes that I cannot anſwer, but muſt confeſſe that they prevaile againſt me in putting Romiſts out of this Church.

Acts 19. 40.

I will firſt take notice of his untruths, *To make a Religion ſo intire as may make*

men

men to bee of one Church, ſaith the Cavalier *they muſt beleeve the ſame doctrine, partake the ſame ſacraments, and be obedient to the ſame diſcipline and Prelates.* Here, firſt I deny that there muſt bee an entireneſſe in all points of doctrine; and if hee will looke backe, hee may ſee that hee hath laboured to prove it, but hath loſt his labour. Againe hee hath been told, that if all have not juſt ſeven ſacraments, yet they may bee ſaved. Thirdly, if they bee not under the Pope, and in that regard not under the ſame prelates, they may bee of a very good religion, and of the one ſaved Church; For ſo are the Greek, Armenian, and Abiſſine Chriſtians.

A ſecond untruth is his inference upon a catalogue of differences; For, ſaith hee, wee differ in prime points, &c. Hereupon his looke tells us he would inferre, that we are in ſome danger for differing in theſe points: But I referre him for the proofe of our ſafety to [a] one that ſheweth himſelfe a far truer Roman Catholick then this Cavalier, whoſe buſineſſe is cleane contrary to this Cavaliers, even to prove that Proteſtants are not damnable, nor of a different Church, for their differences from Romiſh Catholickes. And untill the Cavalier have

[a] Examen pacifique de la doctrine des Huguenotes: tranſlated into Engliſh under the title of the Catholick Moderator.

have refuted his Arguments, I ſhall hold theſe his objections of differences to bee but dead words, already vanquiſhed and ſlaine. And let him take this with him as a note, that the title * of the firſt chapter of that Booke is the plaine affirmative whereof the title of this chapter is the Negative. The truth is, the points which this Champion nameth are Popiſh errours, and bring the danger on their ſide; and wee are the more ſafe for differing from them, and they the more unſafe for differing from us; and withall unſafe againe for uncharitable cenſuring us. And indeede their danger is ſo great in the point of juſtification, (one of theſe prime points) and making their workes their Saviours, that they who hold this errour, and thereby withdraw their truſt from *Chriſt Jeſus*, if they be in that which is called the Church, they are but in it as chaffe in the Barne mixt with the corne, but to bee blowne away with the fanne into an unquencheable fire. And whereas hee expreſſeth this difference thus; *we differ about the juſtification of ſoules, and the value which the death and grace of Chriſt our Lord hath imparted to the works of the Children of God*: Hee is here againe chargeable, with an untrue and an unſound

* Que les Catholiques & Huguenotes s'accordent tellement en' qu'ils doctrine ſont d'une meſme Foy & Religion.

unſound expreſſion: For wee differ from right Papiſts about the diſvalue and unworthineſſe which our perſons and our * corruptions impart to the works which have otherwiſe ſome goodneſſe in them as they come from the grace of Chriſt: ſo that in regard of the imperfection which they have from our corruption, wee dare not ſtand upon them before the Juſtice and Judgement of God for our juſtification: But we think it moſt ſafe to ſet betweene Gods Juſtice and our ſoules a perfect Righteouſneſſe, even the Righteouſneſſe of Chriſt Jeſus our Head: *For Chriſt is the end of the Law* (and a true commenſurate Satisfier of the Divine Juſtice) *for every one that beleeveth.* And in regard of our owne workes, wee may ſay with one that had more good works, and works more good then the beſt of the Romiſts: *Enter not into judgement with thy ſervant, O Lord, for no fleſh is righteous in thy ſight*; this Saint was Gods ſervant, yet he deſired that God would not enter into judgement with him: Theſe then that will have God to enter in judgement with them, it is very likely they are not the ſervants of God; but whatſoever they be, they may be ſure by this Text, they ſhall not be juſtified in his ſight.

* Vide autem ne hic criſtas erigas, ac opera tua plus æquo extollas, jamque merita tua enumerare incipias, quēadmodum hypocritæ faciunt, ac ſi debitorem ſibi Deum operibus ſuis conſtituant; cum certum ſit, opera noſtra deficere in numero, pondere, & menſura; quæ, ſi appendant in ſtatera Dei, inveniuntur minus habentia: unde *David: Non intres in judicium, &c. Ferus in Epiſt. ad Rom. cap. 2.* Bene autē obſerva verbum *gratis*, quia nihil operātes, neque vicem reddentes, juſtificamur, quādoquidem antea peccatores & inimici eramus. *Id. Ib.*

Hee

He comes to a third point; and therein hee hath alſo many and manifeſt untruths: His point is this, *That it is the Pride of the man in his diſobedience to the Church, and not the importance or weight of the doctrine, that makes the Hereſie.* And this he would prove, becauſe Saint *Auguſtine* accounts ſome things hereſies which are points of ſmall importance; and becauſe the Donatiſts are accounted hereticks for that which in S. *Cyprian* was not hereſie; and againe, becauſe Saint *Cyprian* ſaith, (nothing to the Cavaliers purpoſe) that *the doctrine of* Novatianus *was not worth the inquiring, becauſe he was not of the Church.* Here are divers untruths met together; a firſt is the Poſition it ſelfe, That it is Pride and Diſobedience to the Church that makes the hereſie: A ſecond, that if it were diſobedience to the Church, yet it is not diſobedience to the Cavaliers Church, the Pope and his Adherents: Thirdly, It is not true, that thoſe places and proofes produced by him doe prove his point of Pride to bee hereſie. But before I come to a more exact conſideration of theſe particulars, I cannot but deliver him backe againe his ſcornefull objection which hee threw at us in paſſing to this point, as nothing accuſing

us,

us, but him that gave it without reason; *That the Proteſtants have taken upon themſelves to bee the Reformers of the world, without ordinary Miſsion or Miracles.* That our Miniſters have not ordinary Miſſion, is an untruth ſo ſtrongly refuted, that there needs a great deale of impudence or ignorance to affirme it, without new and more proofe: And for Miracles to make good a Reformation, I never heard that the very Prieſts of *Baal* did require them of *Jehu*, nor the idolatrous Jewes of *Hezekiah* and *Joſiah*. And indeed, they might well think there ſhould bee no abſolute need of new Miracles to them that brought in no *new* Law, but reformed the Church according to the *old*, which at firſt was delivered as it were in a cloud of Miracles. Neither is it neceſſary that our Reformation not bringing in a new Goſpel, but reforming according to the Goſpel once delivered to the Saints, and at firſt confirmed by ſignes, ſhould be now again confirmed by Miracles. But we leave Romiſh Miracles to bee the [a] marks

[a] Removeantur iſta vel figmenta mendacium hominũ, vel portenta fallacium Spirituum; aut enim non ſunt vera quæ dicuntur, aut ſi hæreticorũ aliqua mira facta ſunt, magis cavere debemus, quod cum dixiſſet Dominus, quoſdam futuros eſſe fallaces, qui nonnulla ſigna faciendo etiam Electos, ſi fieri poſſet, fallerent, adjecit, vehementer commendans, & ait, *Ecce prædixi vobis. Aug. de unit. Eccleſ. cap. 16.* Omnem potentiam Antichriſti oſtenſura eſt in ſignis & prodigiis mendacibus. *Agobard. Serm. de Trinit.*

of

of the Man of sinne, and his deformation of the Church, whose comming must bee with signes and lying wonders; and accordingly wee think when *Lipsius* wrote a Booke of the wonders of *Montague* and *Hall*, hee did by that Booke prove, That the Pope is Antichrist.

But now to come to his false Position, That it is pride and disobedience to the Church that makes the heresie; I must tell him, that hee hath divers of his owne Romish Doctors, and those not ignoble, that hold the contrary; and therefore hee must not blame his Reader if hee beleeve them before a Cavalier: for some hold, [b] *That not the pride of the person makes the heresie, but that an heresie may properly bee called any error contrary to faith considered in it selfe, without any respect to the deliverer of it.* And for this opinion are brought forth these great ones, *Turrecremata, Castro, Simancas, Couarruncas, Gabriel, Corduba.*

Secondly, a Proposition may be hereticall, as some Romists say, though the contrary hath not beene decided and decreed by the Church. Accordingly wee

b Nonnulli Authores non ignobiles, aliquid diversum inter hæreticum & hæresim commenti sunt: opinantur enim hæresim proprie appellari posse quemcunque errorem fidei oppositum secundū se, absque aliquo respectu & habitudine ad proferentem; & ideo concedunt hæresim posse asseri ab eo qui hæreticus non sit. In hac sententia sunt *Turrecremata, Castro. Simancas, Couarruncas, Gabriel, Corduba. Albertinus, Lorca* 22. *Sect.* 1. *Disp.* 38.

reade

reade againe, c *That those are not onely heriticall assertions which are defined by Counsels or the Pope, but many others; which is plaine, because this Proposition,* God is not Three and One, *was heriticall before the condemnation of* Arrius. The like hee affirms of the heresie of *Nestorius*: yet again, to make the matter more plaine, hee saith, d *Whatsoever is expressely contained in Scripture, so that no obscurity bee in the sense of the words, doth cause the contrary assertion to bee heriticall.* And accordingly, e *Vasques* saith not onely such a Position is called *heriticall, which is contrary to the definition of the Church, but that which is contrary to Scripture.* And that wee may come to Saint *Augustine*, wee shall finde that this contrariety to Scripture was that which Saint *Augustine* accounted heresie, and not contrariety to the Pope and his Decrees. For thus hee saith in the small matter produced by the Cavalier, called by him *Putting off shooes in prayer*: * *There is an*

c Non tamen hæ solùm assertiones hæreticæ sunt, quæ definitæ sunt à Conciliis, vel à Pontifice, sed plures aliæ; quod patet, quia hæc Propositio, *Deus non est Trinus & unus*, etiam ante cõdemnationẽ *Arrii* hæretica fuit. *Lorca 1b. Disp. 39. n. 6.*

d Quicquid in sacra Scriptura expressè cõtinetur, ut nulla obscuritas sit in sensu verborum, assertionem contrariam hæreticã efficit, etiam ante definitionem Ecclesiæ. *Id. 1b. n. 8.*

e Propositio verò Scripturæ vel Ecclesiæ definitioni contraria vocatur hæretica. *Vasq. in 1. Disp. 6. n. 8.*

* Est alia hæresis nudis pedibus semper ambulantium, eo quod Dominus dixerit ad *Moysen*, vel ad *Josue*, *Solve calciamentum de pedibus tuis*: et quòd Propheta *Esaias* nudis pedibus jussus fuerit ambulare. Inde ergò hæresis est, quia non propter corporis afflictionem sic ambulant; sed quia TESTIMONIA taliter intelligunt: *August. ad quod vult Deum. de Hæres.*

hereſie of thoſe that ever goe bare foot, becauſe God ſaid to Moſes, *or* Joſua, Put off thy ſhooes from thy feet: *and becauſe the Prophet* Eſay *was commanded to goe bare foote. But this is an hereſie, not becauſe they goe thus for the humbling of the body; but becauſe they thus underſtand the Teſtimony of Scripture.* So we ſee that the Author is plainly told by S. *Auguſtine*, that it was the falſifying of divine Teſtimonies, even the alledged places of Scripture, that gave their error the name of an hereſie. And it were pitie to put the Cavalier to prove that at this time the Pope had decreed and decided, *That men ſhould not put off their ſhooes in prayer.* But the truth is, the Fathers take this word *hereſie* f ſometimes in a large ſenſe, accounting that an hereſie which was an erring againſt any truth of Scripture: but hereſie in the moſt proper, full, and killing ſenſe, hath been taken to bee an error g againſt the Rule of

f Quicquid contra veritatem ſapit hæreſis eſt, etiam vetus conſuetudo. *Tertul. de Virg. vel. cap.* 1. Hæreticus eſt qui alicujus temporalis cõmodi, & maximè gloriæ principatuſq; ſui gratiâ, falſas ac novas opiniones gignit, vel ſequitur. *Auguſt. de utilit. cred. ad Honorat. cap.* 1. Hæreſis Græcè ab Electione vocatur; quòd ſcilicet unuſquiſque id ſibi eligat, quò l melius ſibi eſſe videtur, &c. *Iſidor. Etym. lib.* 7 *ſap.* 3.

g Regula quidem fidei una omnino eſt, ſola immobilis, & irreformabilis credendi, ſcilicet in unum Deum, &c. hac lege fidei manente, cætera jam diſciplinæ & converſationis admittunt novitatẽ correctionis. *Tert. de vel. Virg. cap.* 1. Hæretici veritatis exules ſani & veriſſimi Symboli deſertores. *Optat. lib.* 1. Hæc Regula à Chriſto, ut probabitur, inſtituta, nullas habet apud nos quæſtiones, niſi quas hæretici inſerant, & quæ hæreticos faciant. *Tertul de præſcrip. c.* 14. *Alexander* ait eum qui ignoranter credit aliquid contra ea quæ ſunt in ſacra Scriptura, non pertinens ad Articulos fidei, non eſſe hæreticum. *Vaſq. in* 2. *Diſp.* 120. *cap.* 2.

Faith

Faith, even such an error as puts men off from the foundation; for a soule being put off from the foundation, which is *God in Christ Jesus*, cannot possibly bee saved. Yet it cannot be denyed, but that if lesser errors be so plainly discovered to bee contrary to the Scriptures, that this contrariety is made manifest to him that erreth, this error being afterwards maintained may be a damnable heresie; and the reason only be this, Because such an heretick erreth in the foundation of Faith; for hee doth not beleeve that God is true; and not beleeving Gods Truth, hee cannot beleeve the truth of his promises in Christ Jesus. And because such lesser errors were sometimes plainly (at least, as some holy men thought) convinced to bee contrary to Scriptures, therefore these errors by them might perchance bee called heresies. But yet it cannot bee certainely affirmed by any man, that what himselfe seeth to bee manifestly against Scriptures, and hath delivered this, which seemes manifest unto himselfe, to another, that the other to whom hee hath delivered it, doth see it also to bee manifest; therefore no man, meerely upon such a manifestation, can say directly and positively, That

such an one doth wilfully not beleeve the Truth of God in the Scriptures. Wherefore these smaller errors, though they might be called heresies at large, in regard that they were errors shewed to be contrary to the Scriptures, and so there was a possibility that they might bee held wilfully against the known truth; yet because there is also a possibility that it might not [h] bee knowne to those that erred, that their error was contrary to the Scriptures, the sentence of killing and damning on such cannot certainly be pronounced. For indeed, no Father nor Divine can affirme, That one erring not wilfully, but by weakenesse or ignorance, in such a point as praying bare foote, cannot beleeve in Christ Jesus, or, so beleeving, cannot bee saved. But howsoever, in all this which hee hath alledged, there is nothing that makes for the Cavalier, but rather all against him.

h Qui ignorans errat, hæreticus non est. *Lorca in* 22. *Sect.* 3. *Disp.* 47. *n.* 24. Magis cõmunis & probabilior sententia in hac re in duobus posita est: Unum est, Nullum errorem contra fidem ex ignorantia etiam culpabili, modo non sit affecta, esse hæresim. *Vasquez quo supra. Item cap.* 3. Non satis est ad pertinaciam, si quis admoneatur à viris graviſſimis —— Zelosi sunt, qui non ex superbia & obstinatione, sed ex quadam ignorantia, falsò persuasi sunt suam sectam veritati ac Evangelio consentaneam esse —— Hujusmodi zelosi, quia non peccant ex malitia, sed ignorantia, sæpe à Deo misericordiam consequuntur. *Bzan. Manu. Prælud.* 1. Constat multos viros ac fœminas esse in Germania, qui quidem habentur Lutherani; sed tamen quia pertinaces non sunt, non debent censeri hæretici, sed errantes. Non enim advertunt doctrinam Lutheranam, cui ab infantia addicti sunt, contrariam esse Ecclesiæ Catholicæ, quæ verè Catholica est. *Id. lib.* 5. *cap.* 13.

For

For it is ſtill an errour contrary to the Scriptures that makes the Hereſie; and not pride and diſobedience againſt the Pope and his deciſions. And indeed this truth was ſo ſtrong, and ſo prevailed againſt the Cavalier, that it forced him to ſpeake ſome part of it, even againſt his own propoſition: For he ſaith thus; *The Pride wherewith they preſumed to abuſe Scripture, and to impoſe ſuch a fond law upon mens conſciences, and a reſolution not to leave it when they were commanded by the Church, was that which made it Hereſie in them:* Where the abuſing of Scripture is indeed the chiefe if not onely cauſe of giving it the likeneſſe of Hereſie. For impoſing it as a law upon mens conſciences, I hope this Author will not take for Hereſie, but rather for a vertue, ſeeing he hath oftē told us, *that thoſe who ſuppoſe their religion to be true, are not to blame if that they tel others that they are in danger by holding the contrary.* Howſoever I am ſure this is not the life of Hereſie, as the Cavalier preſently tels us in the next page; *But maintaining a doctrine & diſcipline contrary to the judgment & commandements of the Church.* But how he could know by the art of divination that theſe his barefoot Hereticks, had a reſolution not to leave their errours

when they were commanded by the Church, the Church being taken for the Pope and his adhærents, I cannot divine; for it is very possible that they, seeing the Popes glorious Pantofle adorned with the Crosse, might perhaps thinke it more holy (by the example of him whom they call his Holinesse) to weare shooes of that fashion.

The Cavaliers mis-haps still increase, and the more comfortlesse, because they are drawne by himselfe upon himselfe: For this next proofe is from the *Quarto Decimani*, the life of whose Heresie hee would make to be, *the holding of Easter at another time then was ordained by the Church.* But if the Pope bee (as hee is said to bee) the Church vertuall, let the Cavalier remember that this Church vertuall was chidden a by S. *Irenæus* for excommunicating the Easterne Churches because they differed from him in observation of Easter; So at that time, neither the different observation

a Victor Romanæ Ecclesiæ Episcopus pertinaciùs agens, passim totius Asiæ ac vicinarum provinciarum Ecclesias à communionis societate abscindere nititur, tanquam in hæresin declinantes, & literas mittit, quibus omnes simul absq; discretione ab Ecclesiastico fœdere segregaret. Sed hoc nõ omnibus placebat Episcopis — Nã & Irenæus cùm cæteris quibus præerat Galliarum Episcopis, conformat quidem ut in dominica die resurrectionis, Domini mysterium celebretur: Victorem tamen arguit quod non rectè fecerit abscindere à corporis unitate tot & tantas Ecclesias Dei quæ morem sibi antiquitus traditum custodirent. *Euseb. Ecclesiast. Hist. lib. 5. cap. 24.*

of,

of Easter, nor disobeying the Popes command was accounted an Heresie.

Hee is also alike unhappy in his Heresie of Rebaptization; where hee saith, *In Saint Cyprian it was but errour, because the Church of his time had not absolutely condemned it; but growing after to be condemned in the Donatists time, it was Heresie in them not to forsake it; which drew Vincentius Lirinensis to make this exclamation, O admirable change of things! The Authors of an opinion are held Catholicks, and the followers of the selfe same are judged Hereticks:* For the Cavaliers matter is hereby overthrowne. For [b] the Bishop of Rome and his councell having condemned the errour of rebaptization, *Cyprian* must be an [c] Heretick who disobeyed the Bishop of Rome and his conncell thus having condemned it, yea having condemned the maintainers of it.

b Euseb. Eccl. Hist. l. 7. c. 24. Firmiliani epistola inter epistolas Cyprian. Constat ex Eusebio Cornelio papam cum Nationali concilio omn'um Episcoporũ Italiæ statuisse, non deberi hæreticos rebaptizari, & eandem sententiam postea approbasse etiam Stephanum papam, & jussisse ut Hæretici non rebaptizarentur: Et simul constat Cyprianum contrarium sensisse, & mordicus defendisse. *Bel. de Con. lib. 2. cap. 5.* c Per peculiarem assistentiam Spiritus sancti dirigentis mentem, & linguã pontificis, ut in publico fidei judicio infalli bili ev veritatem fidei determinet, cum potestate coercendi omnes ad credendum de Fide Catholica, veritatem Fidei ab ipso determinatam. *Gen. in. 1. Disp. 2. n. 32.* Doctrina Ecclesiæ continetur, &c. in decretis conciliorum & pontificum —Quæ in conciliis vel à pontifice definita sunt, hoc habent speciale, ut omnis propositio definita sit manifestè de fide, & contraria sit Hæresis. *Lorca. n. 22. Sect. 1. Disp. 39. n. 7*

But if S. *Cyprian* was hereby no Heretick, then the life of Hereſie doth not conſiſt in diſobeying the Church ſpeaking by the Pope.

Againe, if S. *Cyprian* eſcape at this doore, I do not ſee but that, for ought the Cavalier ſaith, the ſame doore ſtands open for the Donatiſts; For his reaſon by which he would keepe in the Donatiſts, is, *Becauſe their errour grew after to bee condemned.* But wee ſee their errour was condemned before, by *Cornelius* and *Stephen* Biſhops of Rome, even in the time of S. *Cyprian*: And therefore if there bee no other reaſon the Donatiſts may eſcape the note of Hereſie with S. *Cyprian.*

But indeede there were other reaſons that might aggravate the errour of the Donatiſts beyond S. *Cyprian*, and make it look more like Hereſie; A firſt may be a maintaining of their errour after much evidence and conviction by Scriptures: A ſecond, becauſe *they made this errour a ground of an other errour, That it was a juſt cauſe to divide from the Church, becauſe the Church differed from them in their

* Qui ſunt Hæretici niſi qui relicta Dei Eccleſia, privatas elegerunt ſocietates. *Ibid. ſent. lib. 1. cap. 19.* Nos quantum in nobis eſt propter hæreticos cum collegis & coepiſcopis noſtris non contendimus, cum quibus divinâ concordiam & dominicam pacem tenemus. *Cyprian. Stephano Fratri epiſt. 72.*

errour:

errour: This *Cyprian* never did; for though *Cyprian* yeelded not obedience to the Pope having decided the point, yet he held union with the Church, even with those who differed from him in this point of re baptization: which may be spoken to the shame both of the old Donatists and the new, even the Romists that teare the Church into pieces for every little difference. Thirdly, the Donatists were thought thereupon to raise another [b] errour contrary to an Article of the Creed, That the Church was not Catholick: and this the Cavalier might have seene in this very Treatise of Saint *Austin*, *ad quod vult Deum*, from whence hee fetched his former objections.

b In hæresim schisma verterunt, tanquam Ecclesia, &c. de toto terrarum orbe perierit. *Aug. ad quod vult D. Ep. ad Emeritum.* 164.

Lastly, if any man will see the reason of *Lirinensis* whom this Author produceth, he may thus receive it, and adde it for a Corollary:

The [c] *Masters are absolved, the Disciples are condemned, &c. whose wickednesse I judge to bee worthy of double hatred, both because*

c Absolvuntur Magistri, condemnantur Discipuli, &c. Quorũ ego nequitiã duplici odio dignã judico, vel eò quod hæreseos venenum propinare aliis nõ pertimescunt; vel eò etiam quod sancti cujusq; viri memoriam tanquam sopitos jam cineres, prophana manu ventilant, & quæ silentio sepeliri oportebat redivivam opinionem diffamant; sequẽtes omninò vestigia authoris sui Cham, qui nuditatem venerandi Noe, non modo operire neglexit, verum quoq; irridendam cæteris enuntiavit. *Vincent. Lirin. adver. hær. cap.* 11.

they

they feare not to deliver unto others the poyſon of Hereſie, and becauſe with profane hands they toſſe the memory of holy men, as aſhes which were quenched; and ſpread abroad a reviv'd opinion, which ſhould have beene buried in ſilence: following herein the ſteps of their Father Cham; who not onely neglected to cover the nakedneſſe of reverend Noe, but alſo ſhewed it to others to bee derided.

As for the anſwer of *Cyprian* to him that made the queſtion concerning the doctrine of *Novitianus*, it doth not ſhew that they that obey not the Popiſh Church are Hereticks, but that Hereticks are caſt out of the Church for their Hereticall doctrines: And ſuch doctrines, whoſe Authors and Abettors are for them worthily caſt out of the Church, are not worth the enquiry.

The Cavalier, having paſſed through many untruths, now comes to an impertinence fraught alſo with untruths; Hee would * faine prove, that, becauſe there are ſome quarrells betweene ſome Calviniſts and ſome Lutherans, therefore Proteſtants are

* His buſineſs is to prove us Hereticks, for differing from the Popes decrees in ſmall matters, and he brings in, for proofe, Proteſtants accuſing one another for differing in great matters; but ſome of them are ſuch as the Cavalier himſelfe cannot well believe, much leſſe an impartiall Reader.

damnable

damnable Hereticks for disobeying the Pope in small matters: But he knowes not how to tye this together, scarcely with the Jesuiticall cart-ropes of vanity and fraud, called *Equivocation and mentall Reservation*: For neither of them doe charge the other with Heresie for disobeying the Pope, yea not for disobeying the Church; but (as they would perswade others, in their disputing vehemence) for not rightly conceiving some passages of Scripture: and I dare so much trust the Cavaliers honesty, that he will not say, that himselfe beleeves some of those slanders which himselfe produceth from Lutherans against Calvinists; *Such are corrupting the Scriptures concerning the glorious Trinity, the Deity of Christ, and the Holy Ghost.* And hee knowes, or might know, if he have but begunne with Bellarmines cõtroversies (whom he names) what *Gretzer* speakes of *Hunnius* (one of the Cavaliers chiefe Authors that casts scandalls upon Calvinists) in his Epistle prefixed to Bellarmines controversies: For there he saith, † *That Hunnius began a kind of writing right Lutherane*, that is, *Thrasonicall*

† Genus scribendi ingressus fuerat Hunnius planè Lutheranum, hoc est Thrasonicũ, jactabundum, furiosum, ferme dixeram cervisiarum —Lutherani præcones ita disputationes suas instituant ut super timetũ & scythum, & quæ ex utroque nascuntur convitia maledica, & vesaniam halare videantur. *Gretzer. epist Bellarmin. prævi.*

nicall, vaine-glorious, & furious, I had almost said drunken: yea he goes from the man to the kind; and saith, *The Lutheran Preachers doe set forth their disputations as if it were upon Meade and Beere, and so that they may seeme to smell of that which ariseth from both; railing-slanders, and madnesse.* Now if this testimony of *Gretzer* be true (and whatsoever it be I thinke this Cavalier will not give this Father of his the lye) then I wonder he would produce testimonies of such, whose Disputations (as saith his Father *Gretzer*) smell of rayling-Slanders and madnesse. So that indeed this argument seemes not to be so much a matter of earnest, as of mirth, even to make himselfe and his Romish Readers infernally merry with the bitternesse and contentions of christians: yet it were not hard to shew patternes of such vomits of Gall, brought up from Romish stomacks; and indeede here they lye in sight, but I had rather they should bee covered with ashes, then bee stirred to annoy my Reader and my selfe with the savour of them: Only I will give this Champion some animadversions; one is, that this is a stale objection, long since dissolved by that reverend and learned prelate, the ever honoured Bishop *Jewell*.

B. Jewels Defence of the Apology. Pag. 318. & seq.

And

And this Biſhop hath ſo torne this objection to ragges, that I wonder this Cavalier would ſtoope ſo low as to take up ſuch ragges, which can never bee well ſowed together againe, and cloath his book with them. A ſecond, that it were farre more like the ſpirit of *Moſes*, to ſay, *why doe yee ſtrive ſeeing yee are brethren?* then to gather this uncharitable and falſe Inference, *Becauſe yee ſtrive, yee are not brethren.*

I am paſſing from this Champions Untruths to his Truth: but I cannot paſſe over an abominable, fearefull and manifold Untruth, not ſo much bounded in one part of this Chapter, as ariſing from the whole: For his maine drift and plot is, and his words doe tell it us, *That let a point of doctrine bee never ſo fundamentall and neceſſary to ſalvation, if his Popiſh Church doe not decide, propound, and command it to bee beleeved, it is not hereſie not to beleeve it: But bee the point never ſo ſmall, if the Popiſh Church decide, and command it to bee beleeved, then muſt it bee beleeved upon paine of damnation.* Now, what can bee ſaid more to put the Pope above God to make him Antichriſt, and his followers

See pag. 45, 48, 49.

followers Antichristians? That which God saith may bee unbeleeved without note of heresie, though it bee this maine point, *This is my beloved Sonne in whom I am well-pleased:* But if the Pope decide and command to bee beleeved, that [a] *Gossips are such kinne, that they cannot marry without incest; not to beleeve this is certaine* [b] *damnation*: fearefull blasphemies; and unhappy Christians whose God is lesse then their Pope, and whose Pope is above the higheſt God. But as this makes way for the Mystery of iniquity; so it leades fitly to the next point, which is this Champions Truth, wherein this Mysterie will bee more fully revealed.

Mat. 3.

a *Concil. Trid. de reform. Matrim. Sess. 8.*

b Si quis dixerit Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in iis constituendis errasse, Anathema sit. *Concil. Trident. Sess. eadem.*

Sect. II.

The Idolatrie of Papists, 1. *In making the Pope the foundation of Faith.* 2. *In giving Divine worship to the Sacramentall Elements, and to Images.* 3. *In attributing the merit of salvation to their owne works, is such as may sinke many of them into a damnable estate; though it may bee charitably hoped of others, that they are*

are ſaved who avoyd the mortall infection of theſe points: and what caution muſt be uſed to preſerve this Charity from croſſing with Truth.

HAving diſcovered many Untruths, in at leaſt foure maine points of this Chapter, wee are come to a fifth point, whoſe truth is ſo powerfull, that it overcomes mee, and makes mee to acknowledge with the Author, *That it divides Proteſtants and right Romiſts ſo farre as ſalvation and damnation.*

And I muſt cleere either ſide from uncharitableneſſe, in ſaying that theſe who faile in this point are in a ſtate of damnation. And it is very true that hee promiſeth, *That this Reaſon ſtrikes at the roote, which is taken from the nature and propertie of Faith:* The point is this; *That whoſoever doth give his faith and aſſent to all the Articles of Chriſtian doctrine, yet if hee doe it not upon the right and infallible motive, hee hath no ſaving Faith.* Now hereunto wee ſubjoyne, That *true and right Papiſts or Romiſts* doe not beleeve upon the true and infallible motive; Therefore they can have no ſaving Faith. And indeed, though they have

have many and pernitious errors, yet this is the great and generall error that makes up the Myſtery of iniquity, which wee call the Papacie, and the Papiſts call the Church. For the ordinary motive of faith in thoſe who are the right and naturall members of the Head of that Myſterie, is to beleeve the Articles of Faith, becauſe the Church, whoſe mouth, head, and ſpirit is the Pope, propounds and commands them to bee beleeved. And this Author ſaith, that the onely true and infallible ground is, *The Revelation of Almighty God, and the propoſition and direction of the Church.* Wherein firſt hee joyneth the Church with God in this ground of Faith; and ſo gives as it were halfe of the ground of Faith to the Church from God, and makes it halfe unſafe and damnable: But even this halfe hee ſeemes elſewhere wholly to take away, and ſo to leave men wholly to bee damned by a Faith wholly grounded on a * motive which cannot raiſe a ſaving and ſupernaturall Faith: for hee ſaith,

* Objectum formale (*fidei*) eſt prima veritas Teſtificans; aut ergò Eccleſia eſt objectum ut diverſum quid à Dei teſtimonio, aut ratione ipſius: Si diverſum, erit teſtimonium hominum & alienum à fidei infallibilitate & certitudine; ſi ratione Dei, eo ipſo non eſt objectum formale, quia formale objectum per ſe primò, & non per aliud eſt objectum. *Lorca in 2.2. Sect. 1. Diſp. 3. 119.*

b *That if the Church hath not decided, propounded, and commanded a doctrine to bee beleeved by her children, a man may thinke and doe as hee sees cause, without incurring the crime of heresie.* Thus wee see that the Revelation of God is not a motive of Faith of it selfe, but the Church is the motive of beleeving Gods Revelation: so, first, wee see the Church to put God aside, and to take place of him; and knowing who is the Head, Heart, if not the Whole of this Church, wee finde him just in his owne place, and that is, lifting himselfe up above all that is called God: And secondly, wee see the deadly motive and ground of Faith, proposed by Papists to Popish soules, even the word of a man, and a Man of sinne; on whom whatsoever Faith is finally grounded, it can give nothing but damnation. Neither are wee put by other Papists to lay pieces together to prove this their damning motive of Faith; for, besides the common voice of the people, that they beleeve as the Church beleeves, wee have before *heard, that the Rhemists acknowledge *the Popes to bee an Order of Governors to whom wee are bound to cleave in Religion, and to obey in all things:* And thereupon they infer, that *A Papist is a Christian man, a childe of the Church, and subject to Christs vicar:* So

b *Char. Mist.* p. 45.

* *Chap. 2. out of the Rhemists on* Act. 13.

the Christianity of a Papist, and his being a child of the Church, depends on his cleaving to the Pope, and obeying *him in all things*. But yet againe we may see it more acknowledged in their Writers. [a] *Lorca*

[a] Una est quâ ruetur *Michael de Medina l. 5. de recta in Deum Fide, c. 11.* affirmans Ecclesiæ Testificationem esse partem objecti formalis: quo fidei, & adeo esse, ut ultima fidei resolutio in Ecclesiæ authoritatem fiat.—Esse tamen Ecclesiam rationem credendi, in quam ultima resolutio fidei fiat probari videtur, quia in ea sistit solutio quæstionis, quare credimus: Interroganti enim quare credis Deum esse Trinum & Unum, si respondeatur, Quia Deus dicit; urgere potest, Unde scis Deum dicere? non est alia responsio, quam quia Ecclesia dicit; quo pacto respondere docemur in ipsa Christiana Catechesi, & rudimentis doctrinæ Christianæ, sicq; respondent docti & indocti. *Lorca in 22. Sect. 1. Disp. 3. n. 3.* Fundamentum fidei vobis aliud est & ulterius, Pontificis nimirum Romani judicium: Iste verè petra vobis fidei; super illam petram fidem omnium dogmatum, obedientiam omnem, & in fide, & in moribus ædificatis. —*Petrus*, inquit *Bellarminus*, & quilibet ejus Successor est petra, & fundamentũ Ecclesiæ—Pontificia potestas, ait *Sylvenius*) est velut cardo, & fundamẽtũ, & (ut uno verbo omnia complectar) sũma fidei Christianæ.—Per Ecclesiã, inquit *Gretserus*, intelligimus Pontificẽ Romanũ qui pro tempore Ecclesiæ naviculã moderatur— Fundamẽtum fidei nostræ tam infallibile est quam ipse Deus. Tota enim Scriptura est divinitùs inspirata. Cœlũ transibit, & montes cõmovebuntur; verbũ autẽ Domini manebit in æternum. Fundamentũ fidei vestræ tam fallibile est, tamq; falsum, quã est bestia illa, seu Antichristus, cui datum est os loquens blasphema; & seducit incolas terræ.— Cum fundamentum hoc vestrũ hæreticum sit & Antichristianum: venenũ hoc susi transmittit in omnes omninò fidei vestræ artus & arterias, partes, particulas, & Articulos, eos ad unum omnes hæreticos vobis facit & Antichristianos.— Trinitas, Christi Incarnatio, Passio, Resurrectio, & similia, verè creduntur; quando ideo creduntur, quia in sacris Scripturis, ut verò fidei fundamento traduntur. Si verò quis horum quodvis idcirco credat, ut vel Deum esse, vel Christum esse Deum, quia homo, quia dæmon, aut Antichristus illud credendum dicit, ab eo qui ratione ista ad credendum inducitur, non verè & infallibiliter, non infusa aut divina fide creduntur, sed credi solũ putantur; & quia talis hominis fides, testimonio hominis, dæmonis, aut Antichristi, ut suo fundamento innititur; ideo acquisita solũ fides est, humana, dæmoniaca, aut Antichristiana. Materiale hic fidei sanum est; vitium omne est in formali, seu ratione credendi, quod est forma fidei; Forma autem dat Nomen & Esse. *D. Crakanthorp Defens. Eccles. Angl. cap. 47.*

brings

brings forth *Medina* affirming, that *The Teſtimonie of the Church doth ſo farre partake of being the formall object or motive of faith, that the utmoſt reſolution of faith is into the authoritie of the Church, and the proofes produced for it are to bee heard in the common language of Romiſts: If it bee asked why thou beleeveſt the Trinity in Unity, and thou anſwer, Becauſe God ſaith it; It will then bee demanded of thee how thou knoweſt that God ſaith it; thou haſt no other Anſwer left but this, Becauſe the Church ſaith it; and ſo are they taught in the Catechiſme, and ſo anſwer both the learned and unlearned.* Behold the common anſwer, and common faith of Romiſts. Now this object of faith being man, and not God, it cannot raiſe that ſupernaturall and ſaving faith, whoſe object is the prime Veritie, even God ſpeaking to the ſoules of his ſervants. And ſeeing this humane faith hath ſo poſſeſſed Romiſts, that their Prophets doe make the obeying and cleaving to the Pope in his doctrine the very Character of a Chriſtian and childe of the Church; this Church conſiſting of theſe children thus adhering to the Pope, is againſt ſuch truely affirmed not to bee the Church; and ſo may the

Homily of our Church clearely bee interpreted, which denyeth the Church of Rome, that is, the Pope and his Adherents, to bee the true Church; for thus to adhere unto the Pope, and to lay beliefe on him is ſo farre from making a true childe and member of the Church, that it makes a member of the Papacie, and ſo of Antichriſt; it makes a Synagogue for Sathan and Hell, and not a Church for Chriſt and ſalvation.

And whereas this Author both in this Chapter, and the beginning of the eighth, objects it to us that wee condemne their doctrines, and account the Church of Rome to bee the Seate of Antichriſt, and the Synagogue of Sathan; Hee hath here ſeene one reaſon of it; and it is a reaſon of his owne and his fellowes, even becauſe the Romiſh Doctors and Champions tell us, that the Church of Rome is made of thoſe children which beleeve in the Pope: And this faith being humane, cannot make a Church to Chriſt, but to the Pope; and thus the Pope ſtands in the place of Antichriſt, for putting Chriſt out of his place, and ſtepping into it, whiles thus hee makes his ſheepe to heare his voice, before Chriſts; yea, both herein,

herein, and often otherwiſe againſt [a] Chriſt.

But a ſecond Reaſon may bee given of their calling the Church of Rome the Synagogue of Sathan; the Church of Rome being taken in a larger ſenſe, even for all thoſe parts of mankinde, that have reference to Rome: For they finde this Church of Rome overſpred, not onely with this falſe and Antichriſtian faith, but with other mortall errours and abhominations; ſuch are groſſe and almoſt univerſall Idolatry in the worſhip of Images, and eſpecially of the Sacrament, confidence in workes for juſtification and merit; and a groſſe ignorance, even a not knowing of Chriſt, which before hath beene touched. Now many ſeeing a field overcome with theſe deadly and killing weeds, and ſo overcome, that they ſeemed to cover the face of the field, they tooke it to bee a field of Weeds and not of Corne: And becauſe the uſuall manner of ſpeaking is to ſay, that a horſe is blacke and not white that hath but a few white haires on him, they thought they might ſay, the Church of Rome was the Synagogue of Satan, and not a true Church, becauſe there is ſuch a multitude of Ignorants, Antichriſtians, and Idolaters, and ſo few true worſhippers and beleevers.

[a] Non Deo, aut Scripturis propter Deum, ſed Deo & Scripturis propter papā; Chriſto propter Antichriſtum creditur. Hinc fit, ut licet Deus diſertè vitia omnia prohibeat, & virtutes ōnes ſequi mandat, tamen ut Bellarminus te docet (*lib. 4. de pont. cap. 5.*) ſi papa præcipiat vitia, & virtutes prohibeat, tenetur Eccleſia veſtra credere vitia eſſe bona, & virtutes malas, niſi velit cōtra conſcientiam peccare. *Idem. Ibid.*

But, bee it that the Church of Rome (being understood in this wide sense, wherein it comprehends all that any way looke toward Rome) in regard that there was once sowed good corne in it, and some of it comes up in some corners of it, shalbe called a field of corne from that which is most excellent in it; surely it concernes Protestants wisely to mannage their unity with it, and the division from it. When we pursue the unity of charity, wee must take heed that we lose not saving verity: and when we pursue saving verity, we must take heed that we offend not against charity: we must so converse with that Church as with a City overcome with the plague; we should be very wary of infection, in regard of the universall pestilence of it; and (if we may) chuse some places and company that are healthy. But from those that live the life of Grace, though never so few, affection may not be with-drawne, but to them belongs both our pity and prayers: Yet, while we extend our charity to them, let us take heede that wee lose not our selves; and that our charity doe not swallow up verity, and make great sinnes too small, nor allow too easie a communion betweene Christ and Beliall; nor make sal-

vation

vation larger then the Scripture doth make it: For first, the [a] Beleevers in the Papacy, which make the Papall Church, are by their humane faith infected to death, except there be a healing of their errour by repentance: These are Idolaters for worshipping the Pope, and making him their God, and rock of their faith.

Neither will it excuse them, that they beleeve what they professe; for, the more they beleeve by this carnall & killing faith, the more they are slaine, and the deeper they are in damnation. Secondly, there are [b] worshippers of Images and consecrated bread, which are Idolaters in the common and knowne sense of Idolatry. And the [c] common sort are exceedingly possessed with this Idolatry, and slaine to death with it; and I doubt it will bee a difficult matter to save many of the Doctors whom this

a Some errors in the Church of Rome, that are in themselves dãnable to them that beleeve as they profes, according to that of the Apostle, 2. Thes. 2. 11. They that beleeve aly may be damned.

b In peccatis quæ cõtra Deum committũtur, quæ tamẽ sunt maxima, gravissimum esse videtur, quod aliquis divinum honorem creaturæ impendat, cum hac ratione, quantum in se est, alium deum in mundo faciat, divinum principatum minuens, & primã quod in fide est, sc. credulitatem Dei omnipotentis, creatoris cœli & terræ, destruens, &c. *Say. Cas. Con. l. 3. cap. 4.* Worshipping of Christs Image is Idolatry; and the worship of Images, detested in the Church of Christ, is heresie. *B. Bilson. Christ. sub. p. 4.* c Manifestius est quã ut multis verbis explicari debeat, Imaginum & Simulachrorũ cultum, nimiũ invaluisse, & affectioni seu potius superstitioni populi plus satis indultum esse, ita ut ad summam adorationem, quæ vel à paganis suis Simulacris exhiberi consuevit, & ad extremam vanitatem, quam Ethnici in suis Simulacris effingendis & exornãdis admiserãt, nil à nostris reliqui factũ esse videtur. *Cas. Con. de Imag. & Simul.*

plague hath infected: For though they beleeve this Idolatry, which they profeſſe to be lawfull, yet Idolatry hath beene damnable to many, which both thus profeſſed and beleeved it: Yea, they that beleeve and truſt in Idols, are the more damnable for thus beleeving. Beſides, many places of Scripture ſhew, that ſaving grace and the true feare of God, doth not commonly dwell, eſpecially with dwelling and raigning Idolatry. For Grace doth commonly turne out ſuch groſſe ſinnes when it enters into the ſoule; and accordingly Saint *Paul* deſcribes the converſion of the *Theſſalonians*, to bee a turning from Idols to the living God, 1 *Theſ.* 1. 9. And ſo ſome of the *Corinthians* were Idolaters, but they were waſhed by regeneration (1. *Cor.* 6.) ſo that they are not now that which they were before. I would have charity to ſave as many as ſhe might, but I know ſhee cannot ſave them truly without verity; Now the verities of Scriptures ſeeme to withſtand the eaſie and ordinary ſalvation of Idolaters, and I am ſure have made it damnable to many who beleeved it to bee the worſhip of God, and therefore they ſhould be cleered, before charity can know that ſhee hath her deſire in true ſaving of Idolaters:

There is nothing ſo wicked and abſurd, but a Romiſt can defend it: neither is any thing ſo true, but he can outface it, witneſſe, among other, the adoration of Images. The ſame is an impiety ſo apparently condemned in the Scriptures, that neither Blaſphemy it ſelfe, witchcraft, adultery, or any ſinne is more plainly deteſted and prohibited. *E. Whit. orthod. p.* 237. *& ſeq.*

Idolaters: And this I propose not to increase damnation (which I abhorre in my opposite, the Romish Champion) but to increase salvation; even to save some with compassion, by pulling them out of the* fire prepared for Idolaters, and to save others from falling into it.

To this end let us behold in the Scripture of truth, how Idolatry, though professed and beleeved, yea though mixt with some knowledge, yea seeming feare or service of God, hath drawne the wrath of God upon Idolators.

Israel, to whom were anciently given the Promises, and newly the Law, while Moses was in the Mount, made a god of Gold, but, in that, worshiped the God that brought them out of Egypt, and proclaimed a feast to him; and we finde that presently Gods wrath was ready to wax hot against them to consume them; yea though Moses was the meekest man on Earth, yet his meeknesse was so incensed against this sinne and these sinners, that hee commands every man to slay his Brother, Companion, and Neighbour. And when hee goes to God for a pardon, hee doth it not with an extenuation, but an aggravation of this sin: For hee saith, *Oh, this people have sinned a great*

* Rev. 21. 8. Rev. 19. 20. Spe vitæ eternæ solis puris Dei cultoribus promissæ, novos istos Idololatras ex verbo Dei arcent: donec stipulationis in Baptismo memores, ad unius Dei cultū per unicum Mediatorem Jesum Christum, abjectis Satanæ cultibus, redierint. *Clau. Ap. Myst. duorum Testium.*

Exod. 32. 4, 5.

Verse 31.

a great sin, and have made them gods of Gold: He doth not tell God, that it is a veniall or not damnable sin, or that their breeding in Egypt might excuse them, the cause that made them beleeve that which they here act and professe; That an oxe which eateth
Psal. 106. 20. grasse might represent the Deity, and bee worshipped for it: But laying aside all excuses and extenuations, he calls it *a great sinne*, and thinkes that a blotting out of Gods booke belonged to this sinne, and therefore hee offers his owne soule to this
Ve. 32, 33. &c punishment for their ransome: But behold how fatall a sentence God pronounceth on the sinners of this sinne, so shewing it to be damnable, *Him that sinneth will I blot out of my book*: and it presently followeth, *In the day wherein I visit, will I visit their sinne upon them.*

Exod. 34. 9, 10 Againe, in a chapter nearly following, this Idolatry, wherein Moses is earnest with God for a pardon, and God seemes to be so farre intreated as to lead them by his Angell to Canaan, yet is he still so strange to them, that he calls them still not his own people, but the people of Moses; *Thy people*, and, *the people amongst whom thou art*: But withall hee injoynes them to destroy the Altars of Idolaters, to breake downe

downe their Images, and to worſhip no other God: and let the reaſon be obſerved, for it is highly obſervable, *For the Lord whoſe name is Jealous, is a jealous God.* Surely this Jealouſie of God is not ſufficiently conſidered by thoſe that are over eaſie & favourable to Idolatry: They conſider not duly the Nature of Jealouſie, nor the height & breadth of a Jealouſie of an Almighty God, nor that it is ſo inward and eſſentiall in God, that it is as it were God himſelfe; *For his name* (ſaith hee) *is Jealous*; Now *Jealouſie is the rage of a Man*; and, *a man* ſaith Salomon (thus enraged,) *will not ſpare in the day of vengeance.* What then is the jealouſie of God but the wrath of God, and what is God when hee is angry, but *a conſuming fire?* And ſuch hee teſtifies himſelfe to be, particularly againſt this ſinne. Jealouſie in a man may paſſe by many faults in his wife, but it will not indure Adultery; for Adultery cauſeth a divorce, which many other crimes doe not: accordingly God often calls Idolatry by the name of Adultery, and thereupon threatens a divorce to his people: And in that commandement alone which forbids this Spirituall Adultery, doth God onely mention his Jealouſie.

Pro. 6. 34.

Deut. 4. 23, 24.

Hoſea 1. 2, 6. and chap. 2. 2.

Againe,

Againe, if a man be jealous, let a ſtranger be never ſo like him, his jealouſie will not ſuffer his wife to love that ſtranger as himſelfe; yea, he will not indure it though ſhee ſay it is for his ſake, and for likeneſſe to to her Husband: How much more ſhould the jealouſie of God ariſe, when his worſhip is given to things infinitely inferior to himſelfe, and ſo farre below, that it is a kinde of blaſphemy to name them in a compariſon? Accordingly God caſts it off with a ſcornefull indignation; *To whom will yee liken God?* If this jealouſie of God could not indure that Dagon ſhould ſtand in one place with the Arke, ſhall we thinke that the ſame jealouſie will indure an Idol to dwell quietly with him in the ſoule of that man which is truly the Temple of God? *What agreement* (ſaith S. Paul) *hath the Temple of God with Idols? For yee are the Temple of the living God:* And if Saint *Paul* aske this queſtion, as if it could not receive an anſwer, How dare men to anſwer this queſtion, at leaſt with ſuch facility to diſſolve it, how dare they ſay, Yes, S. *Paul?*

Eſay. 40. 18. 23. & 46. 5.

1. Cor. 16. 19. 2. Cor. 1 3. 5. 2. Cor. 6. 16.

It hath beene ſeene very generally that the Temple of God, even ignorant Chriſtians, have had agreement with Idols; for if

if Christians knew not but that the Idols ought to bee worshipped with divine worship, they, beleeving this, might give divine worship to idols; and this Idolatry is not damnable. Surely, if such an answer may thus get safe passage through this Text by some narrow way, to make Idolatry to agree with God and salvation; doubtlesse, it seemes by Saint *Pauls* question, the common and ordinary relation between them is disagreement, and there is some great difficulty, or some great rarity in this agreement: And this great danger and difficulty should bee greatly pressed; at least, not lesse then the narrow way of escaping.

And indeed, to expresse this danger and difficulty is my businesse at this time; and for a further expression of it, let the words of *Josua* bee considered; *Yee cannot serve the Lord, for hee is an holy and a jealous God; Hee will not forgive your transgressions and sinnes, except yee put away the strange gods which are among you.* I might add from many places of Scriptures, That they who feared the Lord, and served their own gods, did not feare the Lord. And in the daies of good *Josiah*, God would *Cut off those that worship, and sweare by the Lord, and*

Josh.24.19,23

2 King. 17. 33,34.

Zeph.1.5.

and ſweare by Malcam; And that Idolatry is generally clothed in Scripture with the title of *Abomination*, and it is not eaſie nor uſuall with God to dwell with Abomination. But, referring the Reader to his owne reading, I conclude with that piercing and affrighting ſpeech of Saint *Paul*; There is a brother, and it is a weake brother, and this brother, out of his weakneſſe, eates things ſacrificed unto Idols, with conſcience (of religious honour) of the Idols: the ſame weake brother, ſeeing a ſtrong brother eating in the Temple of Idols, is ſtrengthened in his making conſcience, and giving honour and worſhip to the Idoll: and yet of this weake brother Saint *Paul* ſaith, that *Hee periſheth.* No doubt this weake brother making conſcience of the Idoll, beleeved this honour which his conſcience gave to the Idoll was due and lawfull; yea, he beleeved it the more, as Saint *Paul* ſaith, by ſeeing a ſtrong brother in the Idols Temple, whom hee thought to have made the ſame conſcience of the Idoll; yet this brother for whom Chriſt dyed, thus weake, thus beleeving, and upon ſuch a tentation (if wee beleeve Saint *Paul*) periſheth by this Idolatry.

Ezek. ch. 6. & ch. 8. & ch. 16. &c.

1 Cor. 8, 7. 10. 11.

There is yet a third dangerous, yea, a deadly

[a] deadly infection of Rome, in the Idolatry of Merits, of which ſoules ſhould bee wary: for [b] generally, thoſe merits are by by them made Saviours, while they think that they are able to juſtifie, or ſtand in judgement before Gods Juſtice, and that they deſerve life eternall; yet Chriſt Jeſus, who is God bleſſed for ever, could onely performe ſuch merits for mankinde. As for us, when wee ſpeake moſt of our good works, Let us ſay with that holy man, *Remember me, O Lord, concerning this, and ſpare mee according to the multitude of thy mercy:* and then put this clauſe to it from our Saviour, *When wee have done all, wee are unprofitable ſervants.* Let not this Idolatry ſeeme ſmall to us, which the chiefe of them dare not maintaine when they dye, though the Papall profit makes it pleaſant whileſt they live: But let it bee as one of the botches of Egypt, which kill the ſoules of thouſands with death eternall.

Thus have wee ſeene errors deadly and damnable to many that profeſſed them in the Church of Rome, and beleeved what they profeſſed; wherefore the ſafeſt way by which charity joyned to verity may more clearly ſave ſome in this Church, is to finde ſome that are cleare from theſe errors.

[a] Gratiæ Dei detrahunt, & Chriſtum abjiciunt: ſeipſos perdunt qui fiduciam in opera ponunt. *Ferus in Epiſt. ad Rom. cap. 3.* Cave, cave ne in tua opera fiduciam ſalutis ponas, alioqui Chriſtum negaſti. *Id. Ibid.*

[b] *Je m'aſſeures qu'entre dix mille Catholiques il ne s'entrouvera pas un ſeul, qui entende que ſignifient les œuures teintes du ſang de Chriſt Mais que ſimplement ſans autre addition ils diront, quilz eſperent meriter le ciel par leurs œuures.* Exam. pacifique chap. 1.

Neh. 13. 22. Luk. 17. 10.

rors. And these being produced, may serve for patternes to others to drive them from these errors. And accordingly it is possible to find some within the Romish territories that have been cleer from these Idolatries; yea, some that have beene Teachers and Writers, and no doubt they have begotten some Auditors and Readers like to themselves.

And first for the killing error of making the Pope or his Church the god and utmost foundation of faith, there are not a few of the late Writers, as *Lorca* tels us, that * wholly deny it, *The authority and testimony of the Church doth nothing pertain to the assent of faith, neither as part of the object, nor as a condition without which faith cannot bee; which opinion of* Canus *not a few of the later men doe imbrace:* (to this hee adds) *which was the opinion of* Calvin. And to make this yet more cleer, that often objected place of S. *Augustine, I would not beleeve the Gospel, except the authority of the Church did move mee. Lorca* saith, Canus & Calvin *answer with the very same words;*

* Altera sententia docet Ecclesiæ authoritatē & testimonium nil referre ad assensum fidei, nec ut pars objecti, nec ut conditio sine qua non; sed concurrere ut omninò accidentarium, essēq; unum ex credibilibus, sicut alia fidei documenta; quod nō propter se, sed propter divinam Authoritatē creditur. Quam sententiam prosequitur *Canus*, & amplectuntur non pauci ex recentioribus; Quæ fuit sententia *Calvini*. — Respondent *Canus* & *Calvinus*, mutuatis ferè verbis, *Augustinum* nihil aliud voluisse in hac sententia, quam Ecclesiam esse aptum principium, vel isagogem, quâ convenienter aliquis qui penitus ignarus fidei est, inducatur ad ipsam; non tamen ut aliquo modo sit ratio credendi. *Lorca in* 22. *Sect.* 1. *Disp.* 3.

That

That Auguſtine *meant nothing in this ſentence, but that the Church is an apt beginning, and as it were an introduction, by which a man wholly ignorant of the faith is fitly led unto it; but not that the Church ſhould bee the reaſon of beleeving: for that is, Becauſe God ſpeaks in the Scripture, and it is an infallible inſtrument of the divine Teſtimony.*

And *Lorca* [a] afterwards affirmes, *That the reſolution of this queſtion, Why you beleeve, is laſtly and directly reſolved into the teſtimony of God; and this is the adæquate reaſon of beleeving, Becauſe God ſaith it.* Thus are there ſome, and not a few of the Church of Rome, as *Lorca* tels us, that avoid the ſhipwrack of ſoules, which is viſually ſuffered by faith in the Pope, or teſtimony of man, even the Man of ſinne.

a Reſpondetur, Quæſtionē quare credis, ultimò & directè in Dei Teſtimonium reſolvi; adæquata enim ratio reſpondendi eſt, quia Deus dicit. *Id. Ibid.*

Secondly, for that Idolatry which giveth divine worſhip to Images, though it be an evill that hath too largely overſpread [b] the Romiſh dominions, and the denyall of it in Spaine hath beene cenſured for hereſie: Yet there are divers of the Romiſh communion that have not thus bowed to *Baal*, in ſo much, that *Papyrius Maſſonus* thus writes in his Preface before *Agobardus*; and

b Dr. *Ægidius* a Preacher at Sivill, cenſured for denying the worſhip of Images; and *Bellarmine* names many Doctors, which teach that they are to be worſhipped with divine worſhip. *Bellarm. de Eccl. ſ. Trid. lib. 2. cap. 20. Azor. Mor. Inſt. lib. 9. cap. 6.*

of him, *Hee* [c] *manifestly discovers the errors of the Greeks concerning Images and Pictures, and denyeth that they ought to be worshipped; which opinion all Catholicks doe approve.* So it seemes hee thought it a Catholick opinion not to worship Images, and those not Catholicks which doe approve this worship. And [d] *Pamelius* dares tell the Pope himselfe, *That if the question bee proposed concerning the use of Images, How they are forbidden in the Decalogue; which is, that they bee not worshipped: Tertullian* sheweth it in his Booke against *Marcion*; and after in his Notes upon *Tertullian*'s Apologetick: Tertullian *saith not that Christians did hate Statues and Images, but that they did not worship them; which certainly (as the Fathers of the seventh Synode,* Damascen *and* Jonas *doe often inculcate) none of us ever attempted:* I meane not with the worship of *latria*, which is due to God alone. But though his speech be somewhat too large, when hee excludeth all Romists from giving this worship; (as hereafter in another Chapter will more plainely appeare) yet it is possible that this *all* might reach to those learned ones wherewith hee was acquainted; for I doubt the common people never yet understood the distinction between

[c] Græcorum errores de imaginibus & picturis, manifestissimè detegens, negat eas adorari debere; quam sententiam omnes Catholici probamus. *Papyr. Masson. præf. in Agobard.*

[d] Si de usu imaginum proponatur quæstio, quomodo illæ in Decalogo sunt prohibitæ, nempe ne adorentur, his verbis explicat &c. *Pamel. Ep. Dedicat. ad Greg.* 13. *Tertullian.* non dicit Christianos odisse statuas & imagines, sed non adorare, quòd certè (ut frequentissimè inculcant Patres dict. 7. Synod. ac *Damascen.* & *Jonas*) nemo unquam nostrûm tentavit. *Pam. animad. in Apolog. Tertull. n.* 184.

betweene *doulia* and *latria*; yet thus it is likely wee may finde ſome (at leaſt, of the Learned) that are cleere alſo of this peſtilence.

In this ranke alſo of Idolatry may bee mentioned the worſhip and adoration of the Sacrament, which is likely to bee the more univerſall, becauſe it ſeemes back'd with a Councell which ſome thinke univerſall: But indeede all doe not take it to be univerſall, as the Author of the *Examen Pacifique* doth plainely ſhew. And of this Idolatry wee may well beleeve, that there are ſome free in the Romiſh Territories: For e wee finde that, becauſe without the Prieſts Intention Romiſts doe acknowledge that the Bread is ſtill but Bread, and withall, that the worſhip of bread is abominable Idolatry; It hath been thought ſafeſt by ſome, to direct all the Sacramentall worſhip to Chriſt Jeſus ſitting at the

Exam. pacifiq. cap. 5.

e Urget dubium quomodo poteſt quæcũq; Euchariſtia adorari abſolutè & ſine conditione, cũ non ſit omnino certum conſecrationem ritè peractam eſſe. Quidam hoc tempore docuit (he names in the margent *Vaſq. in 3. & l. 3. de Adora.*) Sacramentis, Imaginibus, & aliis rebus ſacris nullam deberi adorationem aut venerationem, quæ affectu interno tendat in ipſas, & verè, & ex animo eas colat (ut Theologi loquuntur) ut Quod; ſed omnem earum adorationem tranſire ad exemplar, & ad eum cui conſecrata ſunt. Ex qua doctrina putat facilè poſſe reddi rationem hujus adorationis quam Euchariſtiæ ubicunque exhibemus, quia cum adoratio non feratur in Sacramentum ipſum, ſed tranſeat ad Chriſtum, nullum eſt periculum adorationem exhibendi cui non debetur. *Lorca in 22. Sect. 1. Diſp. 10.* Adoratores hujus Sacramenti, Spiritu ſuo, ſolum feruntur in Chriſtum ipſum. *Vaſq. in 3. Tom. 3. Diſp. 179. n. 28.*

right hand of God, where hee is ſure to be found. This is the doctrine of *Vaſques*; and I could name a Lady in England, who profeſſed ſo to worſhip Chriſt in the Sacrament, and I hope ſhee is not without followers.

Another Romiſh Idolatry is turning merits into Saviours: This we have ſeen is too common among the vulgar; yet by ſome they are removed from this office, and eſpecially at the time of death; for even perſecuting *Gardiner* thought it good doctrine for them that were dying to put their whole truſt in the merits of Chriſt. And Cardinall *Bellarmine* in his laſt will, deſires to bee crowned by God, not as a Regarder of merits, but as a Giver of mercy. And *Bernard*, *Thomas de Kempis*, *Caſſander*, and *Ferus* (who have many Readers, and I hope herein ſome beleevers) appeare found in their Writings, both from this and other Idolatries. Briefly, the catholick Apologie brings forth divers Authors of theirs, that have taught their Readers Doctrine contrary to the mortall and damnable errors which wee complaine of, for maſſacring ſoules in the Kingdome of the Pope. So that though a peſtilence hath generally over-run his Territories, yet there are ſome healthy

and

and living ſoules therein: though there may bee millions that bowe unto their many Baals, yet there may bee thouſands that bow not unto them: And though wee bee not of one Religion with the Idolaters, yet with thoſe that ſerve God in ſpirit and truth, and keep themſelves from Idols, wee have one Religion in Eſſentialls and Fundamentalls; and ſo both may be ſaved. Let us conclude in the words of one of them upon the concluſion of S. *Johns Epiſtle*, and in him ſee what ſaving Religion is taught, and, I hope, learned by ſome of them; [a] *Babes, keep your ſelves from Idols: This Corollary* S. John *not unfitly nor without cauſe annexed to this Epiſtle; For, ſeeing he had taught that there is one onely God, who hath manifeſted himſelfe in his Sonne, and hath taught us by him, that the true worſhip of God conſiſteth in faith, hope and love, and in purity and ſanctity of life; hee doth now neceſſarily admoniſh us, that we remaine in that faith and true worſhip of God, and beware of all Idolatry. So* John

a Filioli, cuſtodite vos à Simulachris: Hãc appẽdicẽ non incõgruè nec ſine cauſa annexuit Epiſtolæ ſuæ; quia enim docuerat unum & ſolum verũ Deum eſſe, qui & ſeipſum in Filio ſuo manifeſtavit, & per eum nos docuit, quod verus Dei cultus in fide, ſpe, & charitate, itemque puritate & ſanctitate vitæ conſiſtat, neceſſariò nunc monet, ut in ea fide & veri Dei cultu permaneamus & abõni Idololatria caveamus. Sic igitur in tota hac Epiſtola Joannes duo hæc docere voluit, quod videlicet unus tantum eſt verus Deus, & una tãtum vera Religio. Jeſus Chriſtus cum Patre & Spiritu ſancto unus & verus eſt Deus, Chriſtiana autem Religio verus & unicus eſt cultus Dei; ea enim Religio & Deo omnem gloriam per Chriſtum aſcribit, & nobis per eundem Chriſtum vitam & ſalutem adfert. *Ferus in* 1. *Ioan.* 5.

in this whole Epiſtle would teach us two things, That there is but one true God, And one true Religion: Jeſus Chriſt with the Father and the Holy Ghoſt is that and one true God; and Chriſtian Religion is the onely true worſhip of God: For this Religion giveth all glory to God by Chriſt, and by the ſame Chriſt bringeth to us life and ſalvation: Behold that one Religion which we all ſo profeſſe.

Yet, for a caution to be annexed to the concluſion, I thinke that true zeale and charity, though they take ſuch for living ſoules which are ſafe in fundamentalls, yet they pity other groſſe errours which make the ſoule ſick though they kill not; and a true lover of ſoules reſembles the head both of ſoules and of love, and deſires to preſent unto God ſoules without ſpot and blemiſh: And becauſe they love them, as on the one ſide they acknowledge the life that is in them, ſo they deſire to add growth to this life, and to bring it onward toward perfection. They doe not tell them that they are well enough, becauſe they live; for that is rather to build their contentment on their owne ſafety, then on the full pleaſing and ſerving of their Saviour. Therefore they call on them for the waſhing away of other errours, which are blemiſh-

es

es in the eye of the Heavenly Bridegroome; that thus the Bride, being all glorious within, may bee ready and prepared for the day of her gladneſſe, even her marriage in eternall and conſummate felicity.

CHAP. IX.

Wherein divers objections are re-inforced againſt the Romiſts, concerning thoſe diviſions amongſt them, which the Cavalier in vaine ſeekes to reconcile in his ſeventh Chapter.

SECT. I.

Wherein is ſhewed, First, that Proteſtants in ſubmitting to the holy word and ſpirit of God, have therein a true ground of unity, actually in thoſe things wherein they agree; intentionally in other things wherein they differ. Secondly, that their Romiſh ſubmiſſion to the Pope, though it produce a ſeeming unity in many points, yet

it leaves divers irreconcileable differences amongſt them.

THe Cavalier in his laſt chapter hath rid on, much out of his way: and in this he rides apace, and the faſter the more out of the way. He was out of his way when hee travelled to free Romiſts from want of charity, by proving Proteſtants and Romiſts not to have one ſaving faith, ſeeing Proteſtants having that ſaving faith, the Romiſts ſhew want of charity in damning thoſe who are ſaved: Hee was againe out of the way in bringing his owne Romiſts into ſchiſme and damnation, by dividing them from Proteſtants which have that one ſaving faith: And now he goes further out of the way, in removing the reaſons that may make for unity, though by unity with Proteſtants Romiſts may avoid uncharitableneſſe, ſchiſme, and damnation: ſo, it ſeemes, hee is ſo earneſt for diviſion and diſ-union, that to attaine it he will hazzard both charity and ſalvation to his owne fellow Romiſts as a high price, and farre above the value of that which hee would purchaſe, though it were the richeſt jewell in the world.

Yet

Yet on hee goes upon this adventure; And whereas differences amongſt Romiſts are brought forth to make Romiſts more equall to differences among Proteſtants, or to ſome differences betweene Proteſtants and Romiſts; and likewiſe to make Romiſts thinke there may be a ſpirituall unity notwithſtanding ſome differences, becauſe, notwithſtanding their owne differences, they affirme there is an unity among themſelves, this the Author thinkes too peaceable, and therefore ſtrives to take it out of the way.

Toward this, he is willing to deny that there are ſuch differences amongſt Romiſts, and he ſtrives to ſhew that they agree even in thoſe things wherein they differ; But differ they doe, and ſtrong evidences wee have for it, which may hereafter be produced: Neither indeede their Poeticall Heade of unity, the Pope, nor any one man on earth, can make the whole Church to bee inwardly of one minde and ſoule, but onely that Lord and maker of Spirits by his owne Spirit, his true and onely Vicar.

For that one Spirit, enlightning and guiding the ſpirits of men, with one faith of one word, delivered by the miniſtery, directed

rected and enabled by the same one spirit, can onely make a true, reall, internall and spirituall unity: And accordingly S. *Paul* leading us to the unity of faith, thus rightly ordereth his words toward unity; *One Spirit, one Lord, one Faith:* And thus hee goes on, and sheweth how this one spirit of one Lord which inwardly workes this unity of faith in the Lords body, outwardly also concurres to the working of it by the gifts given to the ministery; For this working without in the ministery, and inabling them to teach one and the same doctrine of saving faith; and inwardly working in the hearts and soules of Christs members, these members are brought into the unity of faith and so into one body of Christ: and, as in this body of Christ there are different members of different measures and capacities, by the different gifts of the spirit; so these different capacities doe not reach or containe one measure of divine truth: Christ the Foundation and Head is made knowne to all his members, for by this knowledge they become his members, and so have they all unity in so much divine truth as knits them to Christ: But by reason of their different measures, some attaining such holy truths of which others

Ephes. 4.

others are ſhort, there muſt needs bee a difference in the apprehenſion of thoſe truths to which ſome attaine, and others doe not come; yet in all is a ſettled deſire and purpoſe to beleeve the whole truth revealed by God, if it be alſo revealed to them that it is the truth of God: And ſo whatſoever force was in the Champions ſpeech, *That true ſpirituall faith beleeveth the whole Body of divine doctrine*, makes not againſt us but for us, and much more for us then for them. For we upon the right motive, which is God ſpeaking in his word, doe beleeve plainly whatſoever we conceive, and what we doe not conceive wee beleeve in purpoſe and intention; And thus have wee perfect unity, while in the fundamentalls we have an actuall unity of faith, and in the leſſer points an unity of purpoſe and will: But in this true and kindly unity, one Spirit, not one Pope doth cauſe inwardly one faith. And againe, that one ſpirit giving gifts to men, not to one man, outwardly bringeth to the inward unity of faith. And indeede that none but the ſpirit, the true vicar of Chriſt, can make this ſolid, ſpirituall, and internall unity, it appeares by the confeſſion of the very Romiſh craft, which hath coyned the Pope to

be

be the head of unity. For, that they might make and prove him to be such, they have put him into the place of the holy Ghost, and made him the Vicar of Christ: accordingly they say that the holy Ghost speaks by him, and so the speech of the holy Ghost, being infallible verity, is a right ground of unity: A foule errour and without ground of Scripture, which never, since the departure of Christ from earth, tyed the holy Ghost to one man, so that from him the whole Church should fetch Oracles and resolutions.

But indeed it is a high and blasphemous imposture, which puts the Pope in place of the holy Ghost: And when this man speakes, it pronounceth of him as the people of Herod; *The voice of God, and not of Man.* And how little this differs from Montanisme, I wish Romists would consider, who reduced the promise of sending the Comforter (*Christs Vicar* as [a] *Tertullian* cals him) to be performed in Montanus.

And the very same place doe the Romists apply to the Pope which was applied to Montanus; but yet thus it appeares, That even they that erre in the application, yet hold truth in the position; That the holy Ghost is the true root of union, though erroneously

a Assistentia Spiritus sancti promissa est specialiter Romano Pontifici (Joan 14.) Spiritus sanctus docebit vos omnē veritatē *Gor. in* 1. *Dist.* 2. *n.* 34.

roneouſly and blaſphemouſly they put the Pope into his roome, and make the voyce of the Pope to bee the voice of the holy Ghoſt.

And ſurely the Pope himſelfe plainely ſhewes, that hee doubts his owne ſpirituall power of making unity, and therefore hee flyes to the groſſe and materiall inſtruments of unity, the Sword and Faggot. And ſo calling downe fire on thoſe that obey him not, if he have any ſpirit, it ſeems it is not that ſpirit which Chriſt ſaid was the Evangelicall ſpirit of the Apoſtles, but rather of him which is called the Deſtroyer.

And indeed, this device of man to make unity of faith by one man, called the Pope, being thus thruſt into the place of the Spirit of God, as it proceeded from the ſpirit of errour, ſo hath it made unity in errour (as the laſt, beſt of Popes, *Gregory* the Great did in a manner prophecie) but it never will make unity in ſolide and univerſall Faith and Truth: for the beleevers in this counterfeit head of unity have both gotten from him an unity in many errors, and have beene left in many great and weighty differences, whereof there is little hope of reſolving them into union: the ſight where-

whereof turnes our eyes from this humane and fictitious Head of unitie, to the true roote and meanes of unity, set forth by the Apostle.

And, because this Author strives to put away from mens eyes the differences which arise under this false Head of union, let us shew him a more full spectacle of them, which may serve to prove that disunion which hee goes about to confute, and to confute that union which hee goes about to prove.

Sect. II.

Wherein severall heads and springs of division amongst the Papists are opened: 1. The controverted Supremacie of the Pope, or Councels. 2. Their affected ambiguity in deciding controversies. 3. The great number of Questions purposely left undecided. 4. The opposition betwixt the Preachers and publick Professors of that Church.

IN the view of this division, wee may first take notice, That there is an opposition and division even betweene this suppo-

sititious

fititious Head of unity and his members; and even in this radicall and head-point, Whether hee be the Head of unity or not: for the Head is divided from much of the Body; and the Body within it ſelfe, even about the Head. The Pope hee will bee above the Councell, and the Councell is thought by many to bee above the Pope: And this hath beene decided by Councels, and by them the Councell was ſet above the Pope; which indeed agrees much better with the Councell in the *Acts*, and with Saint *Paul* to the Epheſians lately alledged; yea, it was made hereticall to deny this Supremacy of the Councell above the Pope: And if that the Head of unity bee divided into two, how can two Heads bring men oneneſſe? yea, how can two Heads but divide the Church into two Bodies? It is an undeniable truth, That two Maſters, oppoſing each other, can never cauſe unity in their ſervants; he that is at unity with ſome fellow-ſervants by cleaving to the one Maſter, is at diviſion with others that cleave to the other: And they that make the Councell the Head and root of unity, as the Councell of * *Conſtance*, and

* Synodus in Spiritu ſancto congregata legitimè Generale Concilium faciens, Eccleſiam catholicam militantem repreſentans, poteſtatem à Chriſto immediatè habet; cui quilibet cujuſcunque ſtatus vel dignitatis, etſi Papalis exiſtit, obedire tenetur in his quæ pertinent ad Fidem. *Concil. Conſtant. Seſſ.* 4. & 5.

Baſil,

Basil, and many that followed them (especially in France) how must they not needs differ from those that make the Pope to be Head and Lord of unity, by a controlling power over the Councell? And accordingly in those points which the Councell decreeth as by a supreme power, and the Pope againe dissolves as by a supreme power, how can Romists be at unity that are divided in the different beliefes of these two Supremacies? Even in that point resolved in *Basil*, * *That it is hereticall to beleeve the Pope not to be subject to the Councell*, how is it possible that Romists should bee at unity, of whom a part beleeves, and a part beleeves it not; yea, each seeme Hereticks thereby unto the other? And thus, if in the *roote* of unity there bee *division*, how great is this *division*? and who can shew how ever this division can bee reconciled by Romists? For, if there be a free Councell, no doubt such a Councell will decree the Pope to be subject to it; as they have good reason from Scripture and Antiquity. But if the Pope be free, and may command the Councell, who can expect but that the Pope shall judge for himselfe, and subject Councels to his headship and infallibility? Behold the great Citie divided into great parts;

* Primò, quòd veritas de potestate Concilii generalis supra Papam, est veritas Fidei catholicæ. Secundò, veritas hæc, &c. Tertiò, quòd veritatibus prædictis pertinaciter repugnans, est censendus hæreticus. *Concil. Basil. Sess.* 33.

parts; and diviſion growing even from their roote of unity. Againe, many members of this Head of unity are at diviſion about the Popes earthly Supremacy; ſome hold that hee may onely excommunicate Kings, and then can doe no more, his power being meerly ſpirituall: others hold, that after excommunication hee can depoſe Kings; yea, cauſe their ſubjects to kill them: a weighty controverſie, and hardly to be decided amongſt Papiſts, but onely by the unity of Kings agreeing together to depoſe Popes. Againe, in ſome things hee takes power to diſpenſe; and in the ſame things his Doctors ſay he hath not power to diſpenſe: A paterne of which oppoſition we may plainly and actually ſee in the Popes Bull of Diſpenſation to *Henry* the eighth, for marrying his Brothers wife, and the Teſtimonies under Univerſitie Seales of the Doctors denying him the power of this Diſpenſation. Theſe and the like queſtions concerning the power of this Head of unity, make diviſion betweene the Head and members, and make diviſion betweene the members themſelves.

Secondly, wee ſee diviſions doe againe ariſe from this Head of unity, becauſe this Head leaves many things of controverſie

ſo doubtfully decided in Councels, that their very deciſions breed controverſies: And what unity is to be expected from ſuch a Head, who by deciſions gives occaſion of diſſentions, and leaves diviſion when he ſits of purpoſe in his Chaire under pretence of making unity? So wee know [a] *Vega* and *Catharinus* (againſt *Soto*, and upon the Popes Decree in the Councell of Trent) entred into mighty Controverſies: and no wonder; for it was a ſpeciall craft in that Councell to uſe ſuch generall words as might be large enough to hold two differing opinions in them, and ſo leave the controverſies not reconciled, but ſtill at liberty and diſtance. And now againe, where is that vaine ſhift, or rather blaſphemous abuſe of Scripture, in ſaying that Papiſts, by ſubmiſ-

a Theſe two opinions (of *Vega* and *Soto* in their Commentaries on ſome Articles on the Councell of Trent) doe not onely differ in all the Articles; but, in many of them, are expreſly contrarie.——

I could never finde whether that Aſſembly did agree in one ſenſe; or whether there was unity of words onely. *Hiſt. Trent. lib.* 2. In this contrariety of opinions both (*Catharinus* and *Soto*) writing affirmatively to the Councell, either of them did not only ſay that his opinion was the opinion of the Synod; but afterwards wrote alſo, and printed Apologies and Antipologies, &c. It doth raiſe a difficultie, what that Synod was that determined the Article, unto which *Soto* and *Catharinus* did write and appeale to, each thinking it was on his ſide: ſo that it was neceſſary that either one of them or both ſhould be deceived.—— Perhaps hee ſhould hit on the truth, that ſhould ſay, that debating the contrary opinions in framing the Decree, every part did refute words contrary to his opinion; and all reſted in thoſe which hee thought might be fitted to his owne meaning: ſo that the expreſſion of the matter became capable of divers interpretations. But this would not ſerve to reſolve the doubt, what the Councell was: becauſe it is to give it unity of words, and contrariety of meanings. *Id. Ib.*

ſion

ſion to the Popes Church, doe captivate themſelves to the obedience of *Faith*, and ſo keepe unity, when the Pope having judged, and they ſubmitting to his judgement, are yet in diviſion? What is this, but, by ſubmitting to their meanes of unity, to be ſtill at diviſion? If the Head of unity by deciding make diviſion, how endleſſe and incurable is that diviſion?

Thirdly, This Head of unity leaves divers controverſies wholly undecided; ſo that, as it hath not been untold by ſome of his owne, hee doth as it were leave ſtrife and diviſion to them.

In their Schoole-writers bee farre more differences then diſputations; becauſe divers in one diſputation, and perchance in one neere a thouſand diſputations; yea, in ſome points foure of five ſeverall opinions, each confuting one another; and theſe not of light matters only, but of many, if not of all the Cavaliers prime points, The catholick Church, Juſtification of ſoules, Communion of Saints, Purgatory, Indulgences; Yea, Doctor *John White* in his way to the true Church, *Digr.* 24. undertaketh to demonſtrate, that there is no one point denied or affirmed againſt us, wherein Papiſts doe not vary amongſt themſelves; and of theſe

differences he gives there divers patternes: And many more are to bee ſeene in Biſhop *Mortons* catholick Apologie. And this diviſion hath bin ſo deadly, that we read that the Dominicans have charged the Franciſcans with hereſie: and the Franciſcans at length had the burning of foure Dominicans. Let us hear a ſtrong Dominican, and a cathedrall Profeſſor deſcribing the differences of theſe Romiſts, even to the charging one another with hereſie: *It often falls out, that one Divine doth moſt conſtantly affirm, that he hath a Theologicall demonſtration for ſome point of doctrine, and that hee deduceth it by evident conſequence from the ſacred Scriptures, and the traditions of the Fathers: But then another on the contrary doth moſt certainly affirme, that hee hath a Theologicall demonſtration that this is hereſie, and an error in faith; and that the contrary is deduced from ſcriptures by evident conſequence. Hence he ſaith of the other, that hee erreth in the faith; and the other retorts the ſame againſt him: yea, this happeneth not only between two particular Divines, but between one Schoole and another.*

Frequenter contingit unũ Theologum conſtantiſſimè afferere ſe habere Theologicam demonſtrationem de aliquo dogmate, & illud deducere per evidentem conſequentiam ex ſacris literis & traditionibus patrum: Alium verò per oppoſitum certiſſimè affirmare ſe habere demonſtrationẽ Theologicam, quòd illud ſit hæreſis, aut error in fide, & oppoſitum ejus deduci ex ſacris literis per evidentem conſequentiam. Unde ipſe dicit de illo, quòd erret in fide, & alius idem retorquet in iſtum; imò non ſolùm hoc contingit inter duos ſingulares Theologos, ſed inter totam Scholam cum altera. *Gonzales in 1. Diſp. 2. n. 34.*

And

And indeede theſe diſſentions, even to the imputation of hereſie, doe ſhame the Pope, this infallible judge of controverſies, for not reſolving them; and doe almoſt plainly confeſſe that he miſtruſts his owne infallibilitie, and that he doubts it is ſcarce truſted by others; for it is likely the feares either that hee ſhall not rightly reſolve, or that both ſides will not quietly ſubmit, but that ſome of thoſe who have that burning zeale which conſumed the Dominican, will bee inflamed againſt him for his reſolutions.

Fourthly, even againſt deciſion there is oppoſition, and ſo are they at diviſion, and particularly in that great and weightie point of Idolatrie: For that which the Romiſts call the ſecond Councell of Nice, and acknowledge to be a lawfull Councell, ſaith plainely of Images thus, [a] *Illis ſalutationes & honorariam adorationem tribuant, non tamen ſecundum fidem noſtram veram Latriam, quæ ſolum divinæ naturæ competit.* So that [b] *Lorca*, after the producing of divers teſtimonies of this Councell, thus inferreth, *Vis autem omnium teſtimoniorum*

a Conſtans eſt Theologorum ſententia Imaginem eodem honore & cultu honorari, & coli, quo colitur id cujus eſt Imago. *Azor. Tom. 1. lib. 9. cap. 6.*

Our faith gives them not *Latria* (or divine worſhip) which onely belongs to the divine nature. *Pſeud. Nic. 2. Act. 7.* b The ſtrength of all theſe teſtimonies conſiſts in this, that ſome reverence is expreſly granted to Images, but *Latria* is expreſly denyed.

consistit in hoc quod Imaginibus expresse conceditur adoratio, & expresse etiam eis negatur Latria: And soone after, [c] *Concilium non solum excludit Latriam, sed explicat speciem adorationis; dicit enim adorandas esse honoraria adoratione, & sicut Liber Evangeliorum.* And hereunto agreeth *Pamelius* speaking of this Councell, as hath before beene alledged. Yet *Latria*, or divine worship being thus plainly, and, as *Lorca* saith, expresly denied to Images by the Councell, great and learned Romists plainly say that *Latria*, or divine worship is to be given to Images, even the same worship which is due to the patterne. So saith *Azorius*; and [e] *Bellarmine* acknowledgeth that this was the doctrine of *Alexander*, *Aquinas*, *Cajetane*, *Bonaventure*, *Marsilius*, *Almaine*, *Carthusian*, *Capreolus*, and others: And accordingly wee reade [f] of a

c The Councell doth not onely exclude *Latria*, but expresseth the kind of adoration; for it saith that they should be adored with a reverend adoration, even as the booke of the Gospell. *Lor. in* 3. *Disp.* 94. *n.* 30. 33.

e *De Eccl. Tir. lib.* 2. *cap.* 20.

f Dr. Egidius in the discoverie of the Spanish inquisition, & *Suar. in* 3 *Disp.* 54. *Sect.* 4

Stephanus sextus magno odio persecutus est, Formosi nomen, cujus & ordinationes omnes rescidit & damnavit: Jam enim tunc cæperat pontificiæ & virtus & integritas deficere, Romanus 1. universa Acta Stephani improbat & abrogat. Joannis 18. vivēte Gregorio, Silvester 3. vivente Benedicto, Gregorius sextus vivente Benedicto pontificatum adepti, &c. *Car.* And if wee may beleeve an ancient Pope, to the Popes of these daies belongs the maine guilt of this Idolatry; which is now maintained contrary to the Councell of Nice: For they seeme to teach errour (said anciently Pope Celestine) who hold their peace when they should reprove it. Timeo nè magis illi loquantur qui permittunt illis taliter loqui; In talibus causis non caret suspitione taciturnitas, quia occurreret veritas si falsitas displiceret, meritò namq; causa nos respicit si cum silentio faveamus erroti. *Cæles. papa Pro prospero & Hilario Epistola.*

Doctor

Doctor of *Sivill* queſtioned of Hereſie for agreeing with the councell in denying *Latria*, contrarie to theſe Doctors.

Upon that which hath beene ſaid, I inferre, that our objection of Romiſh diſunions yet ſtands firme, becauſe there are maine diſunions objected by us againſt Rome which this Author hath not touched, and ſo ſtand ſtill ſtrong againſt him: among which is eminent that incurable difference of headſhip it ſelfe, betweene the Pope and the Councell; to which ſome adde the fearfull diviſion of the Popedome, when in a ſchiſme the Papacy is two or three headed, two or three ſitting at once as heads of the Church; and others adde the diviſion of ſucceſſive heads, the one denying and annulling the acts of the other.

Sect. III.

The weakneſſe of the Cavaliers anſwers are manifeſted: First, for Romiſh differences are not onely of ſuch points as are left at liberty by this Church. Secondly, their pretended religious orders are ſo many different Sects and Faſhions in the Church. Thirdly, the diſtinction of explicite and

implicite faith doth fortifie the Protestants objections and no way salve them.

WHereas to our first objection of difference, concerning varietie of opinions in some points found in their Books, he gives this first answer; That whersoever they finde our Doctors to bee of a contrarie opinion, they shall also finde those points in question not to have beene defined by the Church, but left at libertie to bee debated and disputed as men see cause: This is plainly overthrowne by that which hath been produced in our fourth observation of Romish differences: For there wee see a point oppugned and denied by Romish Doctors which hath been defined; yea, the power of the Councell above the Pope hath beene defined by Councels, and is denyed by Romists: To which I may adde, that the Popes [a] power hath beene bounded within the limits of a Patriarchate

a Constantinopol. & Chalcedon. expresly set downe in the sixth Councell thus: Renovantes quæ sanctis patribus 150. qui in hac Regia urbe convenerũt & à 630. qui Chalcedone cõvenerũt cõstituta sunt, decernimus; ut thronus Constantinopolitanus æqualia privilegia cum antiquæ Romæ throno obtineat, & in Ecclesiasticis negotiis ut illa eminear. Secundus, post illam existens post quẽ Alexandrinorũ metropolis numeretur thronus. Deinde Antiochiæ, & post eum Hierosolimitanæ civitatis. *Concil. Constant. cap. 36.* Patriarcha græca lingua summus pater interpretatur, quia primum, i. Apostolorum, retinet locum, & ideo quia summo honore fungitur tali nomine censetur, sicut Romanus, Antiochenus, & Alexandrinus. *Isid. origin. lib. 7. cap. 12.* And accordingly Gregorie the Great saith to the Patriarchs, Scio quis sum, qui estis; Loco enim mihi fratres estis, moribus patres. *Greg. mag. Eulogio Ep. Alex. lib. 7. Ep. 30.*

by

by divers Councells, which yet Romiſh Doctors doe not onely diſpute againſt, but utterly deny. Beſides, when they object one to another *de Fide*, The meaning of it in plaine Engliſh is this; They tell their fellowes that they hold a point contrary to the definition or doctrine of the Church: And whereas hee ſpeakes of unity by referring themſelves to the future definition of the Church, this is no anſwer for the differences of thoſe who do diſpute and deny thoſe points which by the Church are already defined; for it were abſurd to ſay, that they who doe now not ſubmit to the definition of the Church, are ready to ſubmit to it hereafter.

Againe, for thoſe points which have not beene defined, certaine it is that for the preſent they are at very hot contention and difference: and their reſolving to obey the future definition of the Church, doth no whit prove their preſent unity, who are preſently at diviſion while the Church doth not by defining make unity betweene them: Two that have a queſtion, and a quarrell upon the queſtion, and upon this quarrell kill one another, may as well bee ſaid to agree, becauſe they both would referre themſelves to the next man that comes;

comes; Which man not yet coming, nor reconciling the difference, they in the meane time, notwithstanding this supposed future agreement, doe presently fight, and truly kill one another: Except by this Popish sleight wee may truly say that these men being at full agreement and unity were divided, and upon this division, which was indeede an agreement, did fight and kill one another: True it is that it is the more shame for the Pope who hath knowne these controversies of the Dominicans and others of a long time; And, for a while *(as *Vasques* saith) did forbid them, but most wisely, (though not like an infallible Head of unity) deferres to resolve them, and so to set them at unity, but gives them leave still to dispute and differ; being affraid perchance on one side to run against the chiefe Disciples of Evangelicall *Thomas*, and on the other side to lose the profit that comes by the many pretious consequences of free-will.

* Cum post quadriênale silentium sine suggillatione & censura alterius opinionis, disputandi & scribendi nobis per summum Pontificem potestas jam facta sit. *Vas. Epist. dedic. primo Tomo præfixa.*

Besides, when they be not agreed which is the Church that hath supreme power to decide controversies, whether the Pope be above the Councell or the Councell above the Pope; and if the Pope be of one opinion and the Councell of another, how doth

doth he that ſubmits himſelf to the Church, by this ſubmiſſion put himſelfe into a way of unity, or not rather of diviſion? And if ſuch a ſubmiſſion make an unity, the Proteſtants are at unity much better then Romiſts; for they ſubmit themſelves to the one and undivided word of God truly opened by Apoſtles and Paſtors, endued with gifts from on high by the ſame ſpirit which endited it, and was given of purpoſe to cauſe unity of faith. And whereas hee gives a ſecond plaiſter to that firſt objection of differences of points not defined, that they doe not breake unity of peace, nor erect Altar againſt Altar; I ſay this plaiſter is much ſhorter then the ſore; for firſt there hath beene ſhewed a ſore called difference in points defined, and points *de fide*: And, by the Authors rule, they that hold any one point of faith contrary to Romiſh definition, are not of Romiſh faith nor Church; therefore if they bee of a divers faith or Church, their Altar is againſt the Romiſh Altar. Secondly, for their peace, notwithſtanding theſe differences, I deſire to know whether that ſhould be called peace, when a Dominican is burned by Franciſcans; and a Canon in *Sevill* is condemned as an Heretick for a point either not defined, or

defined

defined for him, by the second Councell of Nice? And againe, [b] what peace is that betweene the Priests and Jesuits, when the Priests call them Hereticks, Traytors, &c. Surely hereby it seemes the peace that is among such, is but a warre under the name of peace, and this name or title is forced by feare of the forged, but fiery and burning head of unity; for even the infernall kingdome it selfe hath some bond of unity, though not of verity and charity. And accordingly the Papacy agreeth under a head called *Abaddon*, and *Apollyon*: And indeede this Author himselfe hath shewed us that where there is a difference in any point of faith, upon such a difference one should be to another as [a] *Cerinthus* to Saint *John*: So that if they hold communion still, it seemes by his rule, it is not a spirituall but a carnall communion: [b] not a communion of Saints, but a communion that is faulty; and whose fault is this, that it is a communion?

[b] The fourth Article, Whether any of them have published in printed books, or openly and in private conference taught any thing contrary to the beliefe of the Catholick Roman Church? Answer they have, and that every way; in printed bookes, in written copies or mãuscripts, and (but most of all) in private conference. *Priest Watson Quodl.* 2. It followeth that they must either renounce the Catholick Churches authority in crediting these false-hearted seditious, and erroneous Jesuits, or else renounce the said Jesuiticall doctrine. *Ib. Art* 7. *Item*, the seculars will be when not one Jesuit shall be left alive in the world (unlesse they amend their lives and reforme their order) but all damned for Hereticks, or thrust out of Gods Church, as Apostates and Atheists. *Ibid.* a Pa. 110. b And lest it should bee thought that saints fall not foule but onely upon such Hereticks as deny the very prime Articles, &c. *Charity mist* P. 110.

But

But I ſay againe to this Author, that his owne Anſwer will be turned againſt him as an unanſwerable objection: For if Romiſts, being at ſuch differences in opinions, can yet hold communion one with another; why do they not hold the like communion with other Chriſtians that maintaine the like differences? But herein lies a myſtery, and it is the myſterie of iniquity. And if the Reader know it not, I will bring him one that ſhall teach him; [c] *Lorca* plainly tels him, that *he is no heretick that beleeves contrary to any Article of faith, ſo he do not rebell againſt the Church:* So the Pope (the Church vertuall) is the whole matter of Popiſh religion, and Popiſh unity; Beleeve the Pope, and obey him in what hee ſaith upon his word, and though you beleeve not Chriſts word in any Article of faith, you have both faith and unity; Diſobey Chriſts command of beleeving the very Article of Chriſts Incarnation, if you beleeve the Pope, and bee the Popes good ſubject, you ſhall not be an heretick. Accordingly it is ſaid of the Divines of [d] Coleine; they held an hereticall opinion (in that point which the Cavalier magnifies by calling it the Juſtification of ſouls)

c Quemcunque articulum neget, non cenſetur hæreticus, donec Eccleſiæ doctrinæ rebellis & contumax ſit. *Lorca in* 22. *Diſp.* 3. *n.* 13.

d Conſentiunt autem Canonici Colonienſes, aliàs pii & Catholici (& in margine) Colonienſes Canonici, aliqua ex parte conſentiunt hæreticis. *Vaſques in* 12. *Diſp.* 202. *n.* 3.

yet

yet they were not hereticks, but godly Catholicks. And of [e] *Catharinus*; he held contrary to the Councell in the point of *assurance*, yet was a catholick Bishop: And others before named by *Bellarmine*, contrary to the Councell of Nice in the point of Image-worship; yet in being good Papists, they are good Catholicks; So the Pope is the summe of Popish religion and unity: And is it our unhappinesse, that, because we beleeve not in the Pope, but beleeve in Christ, our beliefe in Christ will not serve our turn for religion, unity, and salvation?

But now in his Answer to the second objection, somewhat like a right Cavalier of Rome, he runs at Tilt against *Calvin*, and thus he breaks his Lance on him:

The next objection is yet more stupid then the former; and I wonder how Calvins *rage against the Church could put him so farre out of his wits, as that hee would ever take it into his mouth: For it is hee who (being pricked with our noting their want of unity towards their fellow Brethren) thinks to retort it back upon us, by saying that wee are not in case to object any such thing against them; forasmuch as that forsooth wee have as many Sects among us, as we have severall Orders of religious men; and then hee reckons up Benedictines,*

[e] Est insignis definitio Concilii Tridentini, ubi non solum damnatur error *Lutheri*, sed etiam statuitur doctrina de certitudine justificationis nostræ; quæ opinio quoque *Catharino* mirificè refellitur. *Yet a little after hee saith thus of* Catharinus: Quamvis viro catholico, docto, & pio, &c. *Vasques in* 12. *Disp.* 200. *n.* 39, 40.

stines, Carmelites, Dominicans, Franciscans, and whom he will. Wicked man, who well knew that none of these holy Orders doth differ in any point of doctrine from any of the rest; and are so farre from breaking communion with them, as that still they prevent one another in all honour and good respect.

All this wee must take upon his bare word, and his title also which he giveth to *Calvin, wicked* Calvin: yet well fare the honest Belgicks purgers; for when *Calvin* was named, they, in stead of *Calvin*, did put in *studiosus*; so, upon the matter, they called him not *wicked*, but *studious Calvin*: But why *wicked Calvin?* because he knew that no one of those Orders doth differ in any point of doctrine. Did *Calvin* know this, or doth any man, yea, the Author himselfe yet know it? We come but now from the differences of Jesuites and Priests, Dominicans and Franciscans, &c. And this Authour himselfe confesseth there, that each opposeth the contrary opinion by all arguments that occurre. Besides, it is no new nor strange objection, that divers covents have their severall Masters whom they follow. Againe, look on the Jesuites doctrine of killing Kings: doe all Friers agree in these doctrines, upon which much more justly may

may be cryed out, wicked *Mariana*, wicked Friar *Clement*, wicked *Barradius*, wicked *Garnet*? doctrines, in my opinion, plainly contrary to the faith; since the faith is plainly taught by the Scripture in this point: And I think more hereticall it is to deny and contradict such a point, being thus plainely taught in the Scripture by *David*, *Solomon*, *Peter* and *Paul*; then to deny what the Pope hath decided by letters sent from Rome unto Trent.

But will you see this Authors ingenuity? hee accuseth *Calvin*, but produceth not the place whence hee taketh his accusation: the neerest place that I finde is not for the Authors purpose; for there *Calvin* retorts not the want of unity of faith among the Friars, by the diversity of Sects among them: But *Calvin* shewes, That the Friars, by dividing themselves from others in the Sacraments and publick Assemblies, did dissolve the Communion of the Church, and depart from it, and excommunicate themselves: And he saies, that so many Ministeries as there be of this kinde, so many Assemblies of schismaticks (he saies not hereticks, as differing in faith) which, troubling the Order of the Church, are cut off from the lawfull fellowship of the faithfull. And, that

1 Sam. 26. 9. Eccles. 10. 20. Rom. 13. 1, 2. 1 Pet. 2. 13, 17. *Inst. lib. 4. cap. 13. n. 14.*

that this departing ſhould not bee ſecret, they have given to themſelves divers names of Sects: Neither were they aſhamed to boaſt of that which S. *Paul* doth ſo much deteſt; In ſtead of Chriſtians wee heare ſome called Benedictines, ſome Franciſcans, ſome Dominicans. So that here we find neither mention of Carmelites, nor indeed of differing in points of faith; but of aſchiſmaticall ſeparation from other Chriſtians by different ſects, expreſſed by different names. And to them hee might have added Jeſuits, who by a more neer ſeparation have divided Jeſus from Chriſt, and ſo themſelves from Chriſtians; though, as it hath been told them (and as it is ſaid by a Pope from S. *Paul*) all Chriſtians are called *ad ſocietatem Jeſu Chriſti*, to the ſociety both of Jeſus, and of Chriſt, 1 *Cor.* 1. 9. But ſurely, if this be the Authors place in *Calvin*, it is likely hee hath either forgotten *Calvin*, or was not truſted with the reading of *Calvin*; and ſome one that was truſted, but not truſty, told him it would ſerve his turne, and deceived him.

As for the wonderfull wiſdome which this Author ſpeciouſly ſets forth in the dif-

Habitus & tonſura modicum conferunt; ſed mutatio morum, & integra mortificatio paſſionum verum faciunt religioſum. *T. Kemp. de Imit. Chriſt. lib.* 1. *c.* 17.

ferences of those Orders; That wisdome is here come to passe which *Solomon* condemneth, when he saith, *Be not wise over much:* for humane wisdome hath so far wrought herein, that Orders have been multiplied far beyond the gifts of continency; yea, above the good both of Church and Common wealth. And so far were they (as this Author saith) from stripping themselves *from earthly incumberances to fly fast into heaven*, that too much they stripped both Laity and Clergy of earthly maintenances, and therewith have made to themselves fleshly incumberances. But of this wisdome before hath been given to the Reader such a representation, that I think it appeared to him not to be spirituall, but carnall, earthly, and divelish, if not in the invention, yet in the execution; and therefore for brevity thither I remit the Reader: Only I wish the Author would prove what hee saith by some place of Scripture; *That God inspired the Founders of Orders with severall spirits, and that there is a speciall spirit with which an Order was first endued*; especially if that Scripture were rightly applyed by Abbot *Whitgift*, That Monkery was a plant which the heavenly Father planted not, and therefore should bee pulled up by the rootes: Which

Salvatur secularis per fidem in Christum, per eandem & Religiosus. Non te salvabit quòd Minoritanus es, sed quòd Christianus. *Ferus in Rom. 3.*

See the life & death of Archbishop *Whitgift.*

Which Prophecie was ſoon after fulfilled in this Land.

The Cavalier comes now to diſmount a third objection of Proteſtants concerning Romiſh difference, which ariſeth, as hee ſaith, in regard of the differences betweene learned and unlearned men: which hee aſſayeth to take away by a diſtinction of explicite and implicite faith, in this manner; *A man is ſaid to have explicite faith of any article or doctrine, when he hath heard it particularly propounded to him, and hath ſome particular knowledge thereof, and gives particular aſſent thereunto: But as for implicite faith of any article or doctrine, a man is then ſaid to have it, when hee beleeves that concerning it, which the Church teacheth them explicitely who are capable thereof, although for his owne part he have not perhaps ſo much as heard of it in particular; or if he did, hee hath forgot it; or if he did remember it, he hath not capacity enough to apprehend or underſtand it.* And when he hath ſhewed this diſtinction, he labours with great vehemency to prove it, and affirmes, *That without this it would be wholly impoſsible to maintaine any Church in any unity of faith at all:* and finally concludes, *That this ſword of ours is turned into a buckler wherewith to defend them.*

First, for the pains he takes to make good this distinction, hee takes it to make good our objection, and so labours for us, and against himselfe; for upon this distinction being grounded we ground our objection, and say; that this distinction leaves even the like differences amongst Romists for which they accuse and damne us, and leaves no better unity among them then it leaves among us. And if thus, then it is both a sword in our hand to hurt them, and a buckler also to defend us against them: neither have they any buckler to defend themselves against this sword; much lesse will this sword that wounds them, become a buckler to defend the wounds which it selfe gives. But the onely safe way is, with that King who comes with the weake side, to send Ambassadors for peace to the stronger.

Now to shew that this distinction being strengthened doth strengthen our objection, and so is a true sword against Romists; I say, That in those points of faith which are beyond the explicites or fundamentals, & are called implicites, there are differences among Romists as well as among us; and these differences are not onely such as are discovered by the ell, by which the faith of the unlearned is found shorter then that of the

the learned, but the Cloth ſit ſelfe within the meaſure of the learned is torne into pieces, and the learned themſelves doe differ in the beliefe of the ſaid points among themſelves as well as from the unlearned: And this hath bin ſhewed before, and is indeed a part of D. *Whites* undertaking formerly mentioned. I may inſtance in a point or two, [a] Tranſubſtantiation is an Article of their new faith, and not uſually reckoned among their explicites; the one part of the learned hath beleeved that the ſubſtance of Bread being aboliſhed, the Body of Chriſt is brought to the place of it; another part beleeves that the ſubſtance of Bread is changed into the ſubſtance of Chriſts Body; (which I nothing doubt was the firſt meaning of this new doctrine) each confutes either: And an unlearned man that ſtands by may eaſily (being over-weighed with the reaſons of both) either beleeve neither, or ſomewhat elſe of his owne. And indeede I my ſelfe have asked one of their [b] Proſelites whether he would chew or teare the body of Chriſt with his teeth; and he told me that he did not think that their [b] Doctors would

a Audito nomine tranſubſtãtiationis, tãta inter recentiores aliquos ſcholaſticos de natura illis exorta fuit cõtroverſia, ut quo magis ſe ab ea extricare conati fuerint, eò majoribus difficultatibus ſeipſos implicaverint. *Vaſq. in 3. Diſ. 181.* ubi Andabatarum pugna graphicè depingitur. vide etiam *Suar. in 3. Tom. 3. Diſp. 50. S. 4.* Propter hanc difficultatem Theologi in explicãda hac actione, & termino ejus valdè diviſi ſunt. prima ſententia eſt, &c.

b See the like in Anti Machavels preface of part 2.

c Alii tradunt corpus Chriſti eſſentialiter frangi & dividi, & tamẽ integrũ & incorruptibile exiſtere: quod ſe colligere aſſerunt ex confeſſione Berengarii, qui cõfeſſus eſt coram Nicolao papa non ſolũ ſub ſacraméto, ſed in veritate manibus Sacerdotũ tractari & fideliũ dẽtibus atteri. *Lom. 4 D. 12.*

ſay it; ſo alſo in the point of Image-worſhip, a matter of deepe conſequence, and much concerning life and death, yet by them left among Implicites: One ſide of the Doctors holds a plaine worſhip of the Image of *Chriſt* with *Latria*, or divine honour; and others hold this honour given properly to Images to be Idolatrie, and either give it improperly, or give an inferiour reverence, or no religious reverence at all. But the [d] unlearned man when he ſees the Image ſet in Churches covered with gold, turning his head and eyes, weeping, & working miracls, ſaith, with the *Lycaonians*, *Gods are common to us in the ſhape of men*: and thinkes hee cannot worſhip God too much, and therefore doth it with all his ſoule and all his might, even with a perfect Idolatrie.

[d] Quis ergo dubitat horũ imagines cõſecratas vulgus orare & publicè colere, dum opinio & mẽs Imperitorum artis cõcinnitate decipitur, auri fulgore perſtringitur, Argẽti nitore, & candore eboris nebetatur. *Min. Fœl. in Octavio.*

Now, are not theſe differences of momẽt among them in their Explicites? many more ſuch there are which it were, too tedious to repeat; & indeed their differences muſt needs bee much more then ours, becauſe many of their learned Explicites are errours, and in errours there can never bee a full agreement; for, if any one hath that good ſpirit which maks diſcovery of them, he commonly is oppoſed and contradicted by

by the others errour; as here, the not worſhippers of the Image with divine worſhip, is oppoſed by the worſhipper. Beſides, he that is in the darke, and ſees not what to beleeve, if he beleeve any thing, he can but beleeve an imagination of his owne, and not a reall truth; and ſo muſt needs differ from him who ſeeth the truth, and beleeves it being ſeene: As for their unlearned who walke moſt in the darke, though ſometimes it may happen two blinde men may ſtumble upon one path, yet it is impoſſible but that moſtly they muſt differ in their opinions concerning that which they know not.

And whereas our Author would faine make theſe differences to be an agreement by a reſolution to beleeve what the Church teaches; we have already ſhewed that this reſolution doth no way make thē actually to agree that actually do diſagree. And the Canon of *Sivill*, I think, would ſcarcely have beleeved the Inquiſitors, if they had told him, Wee agree with you about Image-worſhip, becauſe we both reſolve to beleeve as the Church teacheth, though we condemne you for an Heretick becauſe wee doe not agree.

And indeede there is no poſſibility of

making an actuall agreement in those lesser points, because of the different capacities and degrees of faith: And God in the Scripture hath not promised such an actuall agreement to all the members of the Church in all lesser points of doctrine; for he hath not promised a full and uniforme discovery of them to all: Yea, a it hath been shewed out of your owne great Doctor *Stapleton*, by a Roman Catholick, that in the discovery of small points the Church is not infallibly directed: And even therefore I conceive that this distinction was first framed to give leave for that difference which necessarily followeth humane ignorance, and which (even by the Cavaliers confession) cannot be avoided in different capacities, and measures of faith: And yet having acknowledged such a necessity of this distinction, he both labours to deny the differences on his owne side, for which this distinction was necessarily made, and which the very making of it doth acknowledge; and hee labours to accuse our differences which this distinction would excuse as well as his owne: So it is still a sword against Romists to confound them whilest they deny their owne differences; neither can the forge of Rome ever turne it to a Buckler

a Stapleton professeur de controverses à Douay, un de plus doctes Catholiques de nostre tẽps, & qui plus exactement à escrit ceſt argument tient que le S. Esprit est Promis d'assister aux conciles seulemẽt es choses necessaires & qu'es autres ils peuuent errer. *Ex. pacif. chap. 3.*

Buckler to defend them in this deniall: But it is a Buckler to us to defend us from their objecting of differences against us, seeing this distinction doth both acknowledge a necessity of some lesser differences, and so excuseth us.

And thus may wee come to a sight of the unity of faith in the Church; For in the explicites, that is, in fundamentalls of absolute necessitie which knit unto Christ the foundation, there is and ought to be an unity; and this substantiall unity may cover the incurable differences in the lesser implicite points being held by Infirmity, and not with Contention, Scandall, and Schisme: For unity in fundamentalls doth take away the damning censure of differences in lesser points when there is a will of beleeving right in these points, but a want of power to attaine this beliefe. And so these differences in lesser points not being put upon account for the will of unity in them, and for the reall unity in fundamentalls, this reall unity in fundamentalls is accounted an entire, or at least a solid and saving unity: So that the unity is not to be reckoned from this, that all doe actually agree in this beliefe of all lesser points, (for in divers of these points divers doe necessarily

rily differ;) but becauſe their unity in fundamentalls, and a will of unity in theſe leſſer points wherein they differ (the imputation of ſmaller differences being thus taken away) are accounted to them for an entire, or at leaſt for a ſufficient unity. And this truth is in not much unlike Tearmes to bee ſeene in *Tertullian*: [a] *Regula quidem fidei una omninò eſt, ſola immobilis, & irreformabilis, credendi ſcilicet in unicum Deum, omnipotentem mundi conditorem, & Filium ejus Jeſum Chriſtum, &c.*

But hereof more muſt bee ſaid in the following Chapters, wherin the Author brings us to fundamentalls, being himſelfe indeed neceſſarily brought to them by this former diſtinction of Explicites and Implicites; yet hee goes about to fight againſt that unity which is eſtabliſhed by this diſtinction, and againſt the diſtinction which himſelfe hath eſtabliſhed, and ſo will bee accounted a Treſpaſſer by deſtroying what hee hath built; but indeede this diſtinction being reſiſted by him, will reſiſt and overthrow him.

In the meane time this ſtands ſtill firme and unremoved, That the Romiſts have great, ſharp and weighty differences among them, as weighty, if not farre weightier then

a *Tertullian de velandis virgin. cap. 1.* The rule of faith is onely unmoveable. And *de Præſ. c. 12.* Quæramus ergò in noſtro & à noſtris & de noſtro, idq; dũtaxat quod ſalva regula fidei poteſt in quæſtionem devenire. Let us inquire or diſpute of that which may come into queſtion without hurting the rule of faith.

then Protestants; and therefore they want charity to Protestants in damning Protestants for such differences, while for the like or greater differences, even *de fide*, they are bountifull to give salvation each to other: and this they doe because they are servants of one Master the Pope; whose service wee wanting should indeed be no more hated for this freedome, then *Israel* for being delivered out of the bondage of Egypt: Yet both then and now wee see the Egyptians make after us with violence and malice, hating us for no other fault but for our freedome from Egypt: But God that then beganne, and after made good his worke of deliverance, I hope will do it also for us, and he will be above them, even in that wherein they were proud above us; and cover the Sea of Rome, the mother of uncharitableness, with a Sea of confusion.

Exod. 14.5.

Ex. 18.10, &c.

CHAP.

CHAP. X.

Containing an answer to the Cavaliers eighth Chapter, wherein he quarrells at the distinction of Fundamentall, and not Fundamentall: and is divided into three Sections.

SECT. I.

First, Sheweth the Protestants separation from Rome to bee reasonable, though it bee true that some in the Church of Rome may bee saved. Secondly, That the Papists are the faulty causes of that separation.

A City generally infected with the plague, and a few persons onely being free, will it bee thought a reasonable question to bee proposed to some that flye from this City, *Why doe yee flye, since you know and acknowledge that all are not infected to death, but some live in this City?* But if the King

King of that Citie ſhould baniſh all that ſhould ſay that the Plague were in the Citie, yea, would put them to death; were it not yet a farre more unreaſonable queſtion to aske thoſe who had given out ſuch a report, *why doe you flye that are baniſhed?* and, *Why doe you flye that muſt die if you flye not?* Yet ſuch are the queſtions of this Author in the head of this Chapter, of which, it ſeemes, that the repetition might ſerve for a confutation. It is the acknowledgement and complaint of a [1] ſonne of the Church of Rome, *The chiefe cauſe of the calamitie of the Church is to bee aſcribed unto them, who being puff'd up with the vaine pride of Eccleſiaſticall power, have proudly and contemptuouſly deſpiſed and driven away thoſe who rightly and modeſtly admoniſhed them, &c.* And againe, *Thoſe who ſpeake to them of amendment, that exhort them to bee healed; yea, that offer their helpe to effect it, they not only caſt out, and drive from the fellowſhip of the Church; but alſo in many places have judged*

a *Caſſ. Conſult. Art. 7.* Præcipuam cauſam hujus calamitatis & diſtractionis Eccleſiæ, illis aſſignandam qui inani quodam faſtu Eccleſiaſticæ poteſtatis inflati, rectè & modeſtè admonentes ſuperbè & faſtidioſè contempſerunt & repulſerunt. Quare nullam Eccleſiæ pacem ſperandam puto, niſi ab iis initium fiat qui diſtractionis cauſam dederunt, &c. *Item in libello de Off. pii viri.* De correctione admonentes, & ad curationem exhortantes, operamq; ſuam ad id efficiendum offerentes, non modo rejiciunt, & ab Eccleſiæ ſocietate depellunt; verumetiam multis in locis crudeliter interficiendo cenſuerunt: quæ res huic miſerabili ſchiſmati occaſionem dediſſe videtur.

them

them miserably to be slain: which thing seems to have given the occasion of this wretched schisme.

See here Rome diseased, and her healers cast out that tell her of her diseases, yea, cruelly slaine. And now, if the Author be not ashamed, let him aske why Protestants fly from Rome; yea, let him aske of Saint *John* the Divine, why men should go out of Babylon, that they may not be partakers of her sins, nor of her plagues; and of Christ himselfe, if they persecute his members in one City, why should they fly into another; and of the blinde man in the Gospel, why doe you stay out of the Synagogue when you are cast out? Surely, when the Author useth these questions, what will his Readers think, but that hee is very unreasonable to have Protestants stay where they are cast out, or where they must bee spiritually or corporally slain for staying? This unreasonablenesse of his puts me in mind of a Captain, who espying his enemy going up Ludgate hill faster then hee could follow him, having drawn his sword, called out to him, and sware that if he did not stay, he would kill him; but the other beleeved that if he had stayed hee should bee killed, and therefore went away the faster: So this Cavalier, when

when the Pope drives out Protestants before him with excommunications, pestilence, fire and sword, hee cries after them that they shall bee damned if they stay not, whereas they doubt that they shall be damned and killed if they stay: indeed, this was a great fault of theirs, that they did not stay to be killed, that, by taking their death patiently, the Pope might goe on with selling Indulgences and his other merchandizes quietly. Yet may you heare the Cavalier even cholerick in such unreasonable questioning; *With what colour could certain single, base, and filthy men have presumed to depart from the visible Catholick Church of Christ our Lord, and to erect their conventicles as they did, if they had not at least professed that they could not finde salvation there?* Where first wee acknowledge the titles to be of the Authors meere bounty, out of a Romish Treasurie of charity mistaken; and because they beare the superscription of Rome, we send them back to Rome, as being theirs and not ours. But secondly, wee deny that they departed from the catholick Church; for, in the second Chapter, we have shewed that Protestants have still communion with the catholick Church; they fled not from health, but from the plague; not from

from ſalvation, but damnation; not from the whole, but from the ſick: Neither did they fly only, but were caſt out and baniſhed; and not only caſt out, but in danger of death if they ſtayed, except they would deny that the plague of Rome was a diſeaſe. The remnant that hath ſalvation there they pity, and love as their living brethren in a deadly Peſthouſe, or Iſrael in Egypt, ſweating under the burdens of brick, and under the whips of Egyptian and Romiſh Taskemaſters. And whereas the Cavalier ſpeaks of Conventicles, to his griefe, hee ſees that they are not ſhut up in private Conventicles, but have obtained large Congregations: And being excommunicated from the Romiſh Synagogue, as the blind man from the Jewiſh, *Jeſus* hath found [a] them, and vouchſafed his communion to them; and he not onely converſeth with them, but teacheth them: he hath taught their Teachers by giving them gifts from on high, and hee hath taught the hearers by writing his Lawes in their hearts; he hath given them the ſpirit of prayer and praiſe; and they have prayed heartily againſt Babylon, her Idolatries, Invaſions, Treaſons; and being heard, they have given prayſes for the ruines of Babylon, and the deliverances of Sion:

a *John* 9.35. The word *found* ſeems to import, that *Jeſus* ſought him being caſt out, and ſeeking found him. So *Ferus* out of *Ezek.* 34. 16. *I will ſeek that which was loſt.*

Sion: and having such encouragements from *Jesus*, can you blame them if they meet in Congregations where *Jesus* thus meets with them, and is in the midst of them with his grace and blessings? As for this Nation (whom this Authors words, by the language hee writes in, should chiefly concerne) wee have a true Church, and an orderly Reformation, *Cassander*, a better Romish [b] Author, being Judge.

And whereas the Cavalier accuseth at once both our straightnesse and our largenesse; That being fallen into straights, wee become so bountifull and large, as to affirme, *that the differences betweene us concerne not the fundamentall points; and that Romists may bee saved.* I thinke that the Author may misleade his Reader both in our straights and our largenesse; for we are at large where he counts us in straights, and wee are straighter then his words of our largenesse would seeme to import: for few Protestants, that I know, doe say without limitation, That Romists generally may bee saved; yea, our Author himselfe will not suffer them to bee saved,

b Eos damnare non possum qui in fundamentis Apostolicæ doctrinæ persistentes, studio sinceræ Religionis cum aliqua correctionis indigere ab eruditis & piis viris admoniti intelligant, in aliqua Ecclesiæ parte, præunte summâ authoritate, accedente cõmuni illius Ecclesiæ consensu, in doctrinæ genere aliqua repurgarunt. Quis enim membro vitio vertat, si reliquo corpore laborante, & sui curam negligente, ipsum sui curam suscipiat? *Cassander de Offic. pii viri.*

though they hold fundamentals: for, if they hold them by a humane faith, becauſe the Pope, their friend, tels them ſo, his owne doctrine will not ſuffer them to bee ſaved. But indeed, for thoſe that beleeve fundamentals by a ſupernaturall faith, wee doe ſay, that they may bee ſaved by this faith. But of this in the former Chapter wee have ſpoken more fully; onely let this Authour know, that wee doe it not for any ſtraights (as hee would perſwade) but out of largeneſſe, even largeneſſe of veritie and charitie; and I may returne the ſaying of Saint *Paul* to all true beleevers, even in Sodome and Egypt, *Yee are not kept ſtraight in us, but in your ſelves: for a recompence, bee yee therefore enlarged*; for wee juſtly expect a returne of the like acknowledgement of our ſalvatiom from all true members of Chriſt, and ſay, That the denyall of it, according to the Authours words, *Layes an heavie charge of uncharitableneſſe upon the denyers.*

2. Cor. 6. 12. 13.

SECT.

Sect. II.

The Cavalier is angry at the distinction of matters fundamentall or not fundamentall: 1. Because some Popish vanities are thereby excluded. 2. Because the Popes power to make sleight matters fundamentall is denyed.

HEe goes on both to cleare and condemne us in this which follows: *This discourse of theirs, and their standing so much upon fundamentall points of faith in the sense which they use, is a meere Chimera; but it is frequented by them through an high kinde of craft: For, though it bee most true, That some doctrines are in themselves of farre more importance then some others, because the knowledge thereof may bee necessary for the performance of some duty which is required at our hands; or else because they may containe the very heads, and first grounds of Christianity more then others doe, and therefore doe exact a more explicite beliefe at the hands of Christians, and consequently may be accounted in some respects more fundamentall*, &c. Here, though they seeme to accuse us of an high craft, and of a *Chimera*; yet withall, thus farre

hee acknowledgeth our Truth, and cleareth it from being a *Chimera*, That some doctrines are of farre more importance then some others, containing the very heads and first grounds of Christianitie more then others doe, and therefore doe exact a more explicite beliefe, and consequently may bee accounted, in some respects, more fundamentall. This I desire the Reader to obserue, because this confirmeth that which hath beene formerly spoken concerning the agreement between Fundamentals and Explicites, and must serue hereafter for a Confutation of his owne objections against Fundamentals. In the meane time, that which paines him for the present is this, That wee doe not beleeve every Decree or Errour of the Pope, as well as these important grounds of Christianitie: for thus hee presently subjoyneth, *There is no doctrine at all concerning Religion, the beliefe whereof is not fundamentall to my salvation, if the catholick Church propound and command mee to beleeve it.* So the Cavaliers quarrell against us is this, That wee doe not make the worship of Images, kindred of Gossips, and such popish vanities, fundamentall to our salvation, as the Articles of the

the Trinity, and Chriſts Incarnation. A fearfull blaſphemy, and which ſhould make his heart hate his hand for writing it: but they well deſerve to bee given up to the beliefe of ſuch impious errours, who receive not the love of the truth revealed in the word with due eſtimation: For ſuch will eaſily equall the word of Man to the word of God, and will not ſuffer the word of God to ſtand for a ſufficient ſaving verity, nor a ſufficient ground of unity, except man give his word for the word of God, and Man add his word to the word of God: For, if the Pope give his word for a doctrine contained in Gods word, then his Popiſh diſciples muſt receive it; and untill that they may without hereſie not beleeve it: and if the Pope adde his word to the word of God, Gods word is not a ſufficient ground of unity, but the unity made by that word is to be torne in pieces, if withall we do not joyne the word of the Pope in one beliefe with it. Thus is the Pope made Chriſts Rivall, and takes the faith of the ſpouſe from her husband to himſelfe. And ſo, whereas he would accuſe us of an high craft, our craft is no other then that ſimplicity of S. *Paul*, by which hee did labour to eſpouſe the Church as a

2. Cor. 11. 2, 3.

chaſte Virgin to one Husband which was Chriſt: But this Romiſh doctrine is the very craft of the old Serpent and Dragon, which goes about to ſeduce Eve (the patterne of the Church) from her Husband, and to marry her to the Pope, or rather to make her his Adultereſſe. But let him remember, *Whoremongers and Adulterers* (eſpecially ſuch great ones) *God will judge*; Yet this would bee approve by that which followes: *For there is no errour in faith, which may not bee made damnable by the manner of holding it, when it is done ſo obſtinately as that in defence thereof a man denyes the authority of the Catholick Church.* But briefly I anſwer; Firſt, that the Church cannot make a point of faith of that which is none. Secondly, *Stapleton* tells us that the Church hath no promiſe to bee infallibly directed in the deciſion and reſolution of ſmall or light points, and ſo the Church not having this infallible direction, cannot have authority to make ſuch points fundamentall, nor to command faith to them where ſhe hath no infallible direction in them. Thirdly, the Church in theſe leſſer points not having this authority, hee doth not diſobey the authority of the Church who beleeveth not theſe points which

Iſte ſeipſum prædicat non ſponſum, & idcircò pellendus eſt de interiori thalamo, quia Adulter eſt foris. *Aug. ad Clericos.*

which she hath no authority to command as points of faith. Fourthly, if the Church were this foundation, and could make a point fundamentall, yet the Pope, and his confederacy for whom this Author fights, is not the Church. Fifthly, the same Popish Church hath taught and propounded many grosse errours and untruths for points of doctrine, which are so farre from being fundamentall to salvation, that they shake the very foundation, and so are rather fundamentall to damnation. But here I cannot but complaine of this Author in that hee useth craft, which himselfe accuseth; for, while he goes about to lay the Pope (the *Chimera* of Rome) for a foundation of faith, hee names him not in his whole booke, but still tells us of the catholick Church, let him come forth plainly out of his Covert, and shew us his catholick Church, even the Pope and his adherents, if he be not ashamed of them; and not thus draw disciples to a fancy, and a piece of Poetry, under the reall and reverend name of the catholick Church. But this may serve as a caveat to the Reader, that the Cavalier tells us of the Church, when the Pope is his errand. Another point whereof he seemes to be ashamed is the worship of

Images, which he never reckons among the doctrines of difference; but, if it please him, he may now fitly conjoyne them together, and then his discourse may runne thus: If the Pope decree the worship of Images, it may be fundamentall to salvation, if with the deniall of Idolatrie the Popes authority bee denyed: Yet our Author having spoken that which is proved to be fearfully untrue in his sense, (that what the Pope and his conspiracy under the name of the catholick Church doe propound, and command to be beleeved is fundamentall) he is bold to say, *This (untruth) is unanswerably proved by the meere catalogues of heresies which have beene made by severall Fathers of the Primitive Church, and especially by S. Austin, in his Treatise ad quod vult Deum: which I have toucht before, and which I earnestly exhort my Reader to peruse at large.* This is so farre from being unanswerable, that it hath beene answered; and our Author can never make it good that those points, which hee acknowledgeth to be of little importance in themselves, were there declared to bee fundamentall, for being obstinately maintained against the decision & command of the Pope and his Councell, either private, or publick; so that the Author

thor onely makes up with boldneſſe and undertaking, what hee wants in evidence and proofe.

And, as in the following piece hee preferres his Reader to the ſixth and fifth Chapters, ſo I alſo referre him to the anſwer of thoſe Chapters; and there, beſides other ſolutions, hee may ſee that the example of Saint *Cyprian* makes mightily againſt the Popes authority, ſince it plainly appeares that Saint *Cyprian* did hold the Popes fallibilitie, when he plainly held the contrary to that which the Pope had decided.

And thus, being put beſides his premiſſes, hee is alſo deprived of his concluſion: The diſtinction of points of faith into fundamentall and not fundamentall doth ſtand ſtill in ſuch full truth and power; that the unbeliefe of points not fundamentall doth not preſently forfeit ſalvation, though the ſame points bee decided by the Pope, and his conſpiracy; much leſſe doe worſhip of Images, Prayer in an unknowne tongue, ſalvation by merits, the Popes ſupremacy (eſpecially taken for a foundation of faith) though decided and commanded by the Pope, cauſe

cause damnation by being unbelieved, but rather by being believed.

Sect. III.

The Papists as much bounden to declare their Explicites, as the Protestants their Fundamentalls. This distinction may bee rightly used for the manifestation of our union with the Fathers, to prove the perpetuall visibilitie of the Church, professing the same Fundamentalls with us; but unjustly objected as a ground of our severitie against Papists, who are punished here as Traytors, for overthrowing the foundations of State; not as Heretickes for contradicting the foundations of Faith.

HEe goes on: *I should bee glad to know of the Authors of this distinction, what points of their faith which are controverted betweene them and us, or betweene the Lutherans and them, are fundamentall, and which are not fundamentall*; Then he sayes, *That a fundamentall point being such, that whosoever beleeves it not cannot be saved; there is nothing which more imports a man exactly to learne, then what is fundamentall, and what not, and yet there is absolutely no*

one

wethings which hath beene so frequently and so importunately desired, as that they would give in some exact List or Catalogue of all and the onely fundamentall points of faith; and yet there is no one thing wherein wee are so little satisfied, and which upon the matter they doe so absolutely refuse; And yet (as hath beene here expressed) if according to their grounds, a man should faile of beleeving any one fundamentall point of faith, by his not knowing (through their fault) that the point which he beleeved not was fundamentall, hee must bee sure to perish, and that for ever.

First to his question, what are fundamentalls, and what not, hee ought to give an answer himselfe; for hee himselfe hath told us, Page 74. *That some doctrines are of farre more importance then others, because they may containe the very heads and first grounds of Christianitie more then others doe, and therefore exact a more Explicite beliefe, and consequently may bee accounted in some respects more fundamentall.* It being then acknowledged by him, that there are such doctrines of farre greater importance then others, that exact a more Explicite beliefe, and are more fundamentall; why doth

doth hee not answer himselfe concerning that which himselfe affirmeth, and yet withall questioneth? Let him truly tell us, or himselfe if hee please, which are those doctrines of more importance, that containe the heads of Christianity, and are more fundamentall, and give us a List of them, and wee may tell him or hee may tell himselfe an answer to his question: And then also may he by this List, as by a Touchstone and Rule, finde what differences betweene us and any others are fundamentall and not fundamentall. So that hee being herein ingaged himselfe, either hee hath spoken that whereof hee cannot give an account, or else askes of us an account of that which hee knowes, and wherein hee can answer himselfe. And indeede the [a] Authors owne partners or rather leaders, have layd the foundation of these fundamentalls in their Explicites: for their Heads, Articles, and Grounds of Religion to which they require an Explicite beliefe, are such as those which we call fundamentall; yea, not onely wee but the Author himselfe calleth such points more

[a] Quantum ergo ad prima credibilia, quæ sunt articuli fidei, tenetur homo explicitè credere, sicut & tenetur habere fidem: quantum autē ad alia credibilia, nō tenetur homo explicitè credere, sed solum implicitè, vel in præparatione animi in quantū est paratus credere quicquid divina Scriptura continet, &c. *Aq. 22. q. 2. a. 5.* See more hereafter in the diversitie of Explicites.

fundamentall,

fundamentall, and his owne Priests [b] call them positively fundamentall. Besides, the very rules of faith mentioned and rehearsed by [c] *Tertullian* and [d] *Ireneus*, and other Fathers [e], the Symboles and Creeds of Nice, other Councels, and of *Athanasius*, and *Lirinensis* his *precisa Capita*, or chiefe Heads (yea, hee hath the word *fundamentall*) are summes and acknowledgements of such fundamentals. And now how can this Authour either bee so farre uncatechised as not to know such grounds of Religion, or call Protestants the authours of this distinction? and how can hee object any thing against Protestants, or require any thing

b The Priest *T.W.* as I finde him alledged by B. *White* in his Orthodoxe Page 134. And the Priest Master *Smith* askes Mr. *Walker* whether the Church of England may erre in points fundamentall: and the Councell of Trent, Sess. 3. cals the Creed *Fundamentum firmum & unicum.*

c *De præscript. cap.* 14. Certè, aut non obstrepant, aut quiescant adversus Regulam. Nihil ultra scire, omnia scire est.

d *Ireneus lib.* 1. *cap.* 19. Cum teneamus Regulam veritatis; id est, Quia secundum Deus omnipotens, &c.

e In his verè completur Prophetia quæ dicitur verbum consummans, & brevians in Æquitate—— Istud indicium posuerunt, per quod agnosceretur is qui Christum verè secundum Apostolicas Regulas prædicaret. *Ruffin. in Symbolum.* Sigillum integrum, id est, Symbolum Catholicum. *Optat. lib.* 2. *adversus Pa.* Symbolum est breviter complexa Regula fidei. Et, totius Catholicæ legis fides Symboli colligitur brevitate. *Aug. de Temp. S.* 119. 115. Regula fidei pusillis, magnisque communis. *Aug de fide, &c.* Est autem Symbolum per quod agnoscitur Deus, quod quiq; proindè credentes accipiunt ut noverint qualiter contrà Diabolum fidei certamina præparent. In quo quidem pauca sunt verba, sed omnia continentur Sacramenta, &c. *Isid. de eff. Eccl. lib.* 2. *c.* 22. Patrum consensio non in omnibus legis divinæ quæstiunculis, sed solùm, certè, præcipuè, in fidei Regula. Item in iis duntaxat præcipuè quæstionibus quibus totius Catholici dogmatis fundamenta nitantur. *Vincent. Livin. cap.* 39 & 41.

of

of them, but object the like againſt his owne Teachers; yea, againſt the Fathers of the Church, and require the like of them? Accordingly, how can hee aske an exact Liſt and Catalogue of Fundamentals of Proteſtants more then of Fathers, yea, of his owne Doctors and Maſters? And indeed, let him bring an exact Liſt and Catalogue of all the onely Articles of Faith contained in the Fathers rules of faith, and an exact Liſt of all and the onely Explicites of the Romiſts; and hee may quickly receive a Catalogue of our Fundamentals. But this Authour is here againe exceedingly out of his way, and that the Title of his Chapter might tell him by the warineſſe of it; for his buſineſſe is not to deny a diſtinction of fundamentals and not fundamentals, in regard of greater or leſſer importance of the Articles themſelves; but, this being granted, to adjoyne and ſuperedifie; that, though this diſtinction doe ſtand, yet even points of leſſer importance, and in themſelves not fundamentall, may bee made fundamentall by the command and authority of the Pope: So that his quarrelling at this diſtinction is not onely a quarrell from his errand, but a quarrell againſt the Fathers,

thers, and a quarrell againſt himſelfe, and againſt his fellow-Romiſts: and if hee make quarrels againſt himſelfe and his fellowes, why may wee not leave them and him to make up their owne quarrell among themſelves?

And accordingly, whereas this Authour makes a fearfull noyſe how dearely it concernes men to know which are fundamentals, wee might turne him to get an anſwer for this out-cry from himſelfe and his fellow-Romiſts, yea, from the Pope himſelfe; for Romiſts ſay, that the Explicites are ſuch points, that hee who doth not know them cannot bee ſaved: Then the Authours terrible words doe thus warfare againſt himſelfe (putting Explicites for Fundamentals) That *there is nothing in all Chriſtian Religion which imports a man more exactly to learne, then what are theſe Explicites, without the knowledge whereof none can bee ſaved: And an exact Liſt and Catalogue ſhould be given of theſe Explicites, which yet the infallible Pope hath never given to his Papiſts: So that if a Papiſt ſhould faile of beleeving an Explicite, by not knowing it to bee an Explicite, hee muſt be ſure to periſh, and that for ever.*

Yet

Yet the Cavalier (in wrath and warre against unity) proceeds further in fighting against his owne confessed and undeniable distinction of Explicites and Fundamentals; and hee so proceeds, that it may easily bee seene that his anger puts out the eye of his judgement, or carryes him beyond the kenne of it: For thus hee saith, *Whereas, if either they framed no the distinction of Fundamentals at all, or else would clearly let men know which points alone were fundamentall; then this would follow, That whensoever wee should convince them in any particular Doctrine which is denyed by them, and which yet was believed by the ancient Fathers, they would be obliged to confesse, that either that point was not fundamentall, which would disable them from railing at us for beleeving the same; or else that the Fathers were of a different Religion in fundamentall points from them, and that in their owne opinion those very Fathers could not bee saved: which would put them to much prejudice another way.* Here leaving to the Authour his owne terme of *railing*, (wherein I wonder hee should delight, but that I see elsewhere hee takes pleasure in the mentioning of scurrill and blasphemous Invectives)

Invectives) I ſay, that ſome errors bee not fundamentall which are found in the Fathers, and now maintained by Romiſts: yet wee are not diſabled by this diſtinction to reprove Romiſts for them; for wee doe not ſay in this diſtinction, that no errours ſhould bee reproved but thoſe which are fundamentall, for even leſſer errours are to bee reprehended; but wee ſay, that theſe errours in leſſer points doe not breake the unity which by greater and more fundamentall points is made betweene Chriſt and his members, and betweene the members themſelves.

And ſecondly, wee ſay, that Romiſts are much more to bee reproved if they hold any errours of the Fathers now in controverſie betweene us; for theſe controverted errours have beene now by the Scriptures more evidently diſcovered to bee errours; and it is a thing farre more worthy of blame, if a man ſhould runne into a ditch by day, then if he ſhould ſtumble into it by night.

But whatſoever exactneſſe this Authour may require or imagine in this diſtinction, this exactneſſe being granted, it will never make it to appeare, that wee differ

from the unanimous beliefe of the Fathers in the maine points mentioned in their rules of faith, now called Fundamentals. And for his Argument concerning the Lutherans, it doth not endanger us; for, if the Lutherans ſhould bee found by this diſtinction to differ from us in theſe fundamentall points which ſhould unite them to Chriſt, it is no hurt to us to renounce the communion of thoſe who renounce communion with Chriſt. And on the other ſide, if by it they bee found to differ from us in points not fundamentall, it would bee no danger nor juſt diſreputation to us to avow thoſe points, wherein wee differ, not to bee fundamentall: but wee will much rather diſavow the quarrels which are made where there is no fundamentall difference.

The period which followes, as farre as it is a true Narration of our way of making peace by this diſtinction with the Fathers and the Lutherans, is a commendation both of the diſtinction, and our peace-making by it. But, by the way, I deny, *That Romiſts have brought us from denying* via facti; *That the Fathers taught the doctrine of Praying to the Saints, or for the dead*, in the ſenſe and manner of

of Rome; for the Fathers did not unanimously teach praying to Saints; I am sure Saint [a] *Augustine*, who was above 400. yeers after Christ, doth deny Saints to know ordinarily the affaires of the living which happen after their decease. And for prayers for the dead in Purgatorie, the Cavalier cannot shew a good patterne for more yeares then the former.

As for the difference in the number of Canonicall Bookes (which it seemes this Author is sorrie that it is not avowed to bee fundamentall) it is not altogether new, but ancient; and wee see it at this day in the Syriack: and it were pitie to cut off from salvation all the Churches and Fathers which ever differed in this number; yea, [b] he must damne many Romists, if hee will make this difference fundamentall: They that beleeve

a Profecto quod facer Psalmus personat verum est, *Quoniam pater meus & mater mea dereliquerunt me, Dominus autem assumpsit me*; Si ergò dereliquerunt nos patres nostri, quomodo curis nostris & rebus intersunt? si autem parentes non interſunt, qui sunt alii mortuorum qui noverint quid agamus, quidve patiamur? Ibi ergò sunt spiritus defunctorum ubi non vident

quæcunque aguntur, aut eveniunt in ista vita hominibus. *August de cura pro mortuis cap.*13. b Major difficultas est circa posteriora Capita ejusdem libri (*Esther*) ab illis verbis, Cap.10. *Dixitque* Mordochæus, *à Deo facta sunt omnia.* Hæc enim non esse veram Scripturam, neque pertinere ad librum *Esther* Canonicum, opinati sunt ante Concilium Trident. *Lyranus, Dion, Carthusianus, Hugo Camotensis, & Cajetanus*; & post Concilium, *Sextus Senensis, Lorca tract. de locis Cathol. lib.*1. *Disc.*3. *membr.*3. *n.*23. Liber *Baruch*: Hunc librum à Canone rejiciunt nonnulli ex hæreticis; & ex Catholicis *Driedo*. Idemque sentit *Cal.* in fine libri *Esther*, qui nullos libros admittit præter eos quos *Hieronymus* expressè Canonicos vocat. *Id.n.*27. & similia passim in seq.

all neceſſary ſaving truths, though they bee not fully perſwaded that juſt ſo many Books were wholly indited by ſome one of the Apoſtles or Evangeliſts, I know now how this Author may damne them, if theſe ſaving truths being beleeved doe ſave them: ſure I am, that in their owne Explicites, or points of importance, which wee call fundamentall, and they ſay muſt bee knowne and beleeved under paine of damnation, they doe not mention any names, much leſſe the number of Canonicall Bookes: So, it ſeemes, by their owne doctrines, the names and full number of the bookes of Scripture are none of their owne Explicites and Fundamentals; but other points beleeved may ſerve to ſave ſuch beleevers: And, if ſuch may bee ſaved though they know [b] not the ſet number of Books; why would you have us to breake unitie for a point, the not explicite knowing and beleeving whereof, in your owne doctrine, doth not exclude ſalvation?

b Etiam quando aliqui dubitabant, libri iſti erant Canonici, licet iſti probabili ignorantiâ excuſantur, negarent. *Id. n.* 38.

Hee goes on, and objects a ſecond good uſe that wee make of points fundamentall, which is a proofe of the viſibility of our Church. And true it is, That if there have beene ſtill a viſible Roman Church,

Church, which hath held points fundamental, until the Reformation begun by the Protestants, then is that visibility since that time still continued by us. The former we leave to the Romists to prove for their owne sakes; and the later we can very easily prove for our selves: And whereas hee repeats (but confutes not) that some of ours have said, that there is no necessity that the Church must have been continually visible: I tell him, that if this were an absurd Doctrine (as he terms it) they were led to this absurdity with a great shew of reason. For (not to run out at large into the common place of visibility) when [a] *Liriniensis* saith at the deluge of Arianisme, *The whole Romane Empire was fundamentally overthrowne and removed:* And we reade elsewhere the [b] Pope himselfe was turned Hereticke, where was the visibility of the Cavaliers Romish Church it selfe? But I need not to dwell much on the defence of this doctrine, because he only confutes it by the Epithite *Absurd*; and because that which followes next most concernes the present businesse; though this also is a rehearsall and not a confutation: *Some few*

a Universum Romanum Imperium funditùs concussum & emotum est. *Vinc. Liri. cap. 6.*

b *Liberius, Sozom. lib. 4. c. 14.* Cum his verò simul projicit à sancta Dei Catholica Ecclesia, similiterq; anathematizari prævidimus: Et Honorium, qui fuerat Papa antiquæ Romæ, cò quòd invenimus per scripta quæ ab eo facta sunt ad Sergium, quia in omnibus mentē ejus secutus est, & impia dogmata confirmavit. *Conc. 6. Act. 13.*

of them affirme (when they are urged by us to ſhew that viſible Church of theirs) that theirs and ours doe make but one true Church, and ſo in ſhewing the viſibilitie of ours, they doe withall (as they ſay) ſhew their owne to have beene viſible. And theſe men tread in this way, becauſe they well know that no other Church but ours can indeed be ſhewed to have beene viſible through all ages ſince Chriſt our Lord. But I muſt here deny his repetition, if by the word *Church* he meane the Pope, and thoſe that have made him the foundation of their faith; for theſe and ours, wee ſay not to be one Church with us, becauſe they have changed the foundation: But if you meane thoſe that by beleeving fundamentalls have faſtned their faith on Chriſt the true foundation, wee allow That our Church hath beene one with them, and hath been viſible in their viſibilitie; yet avoyding this, That hee can ever prove that other Churches have not beene as truly and continually viſible as Rome; for it will ſtill trouble the Author to ſhew that the Churches of Greece and Africk, have bin leſſe truly viſible then Rome, ſince the Primitive times of their firſt converſion.

And now this Author, being paſt our uſe

uſe of fundamentalls for viſibility, yet walkes on, though beyond his right buſineſſe: but hee that is out of the way in his maine matter of making diviſion to excuſe Romiſh uncharitableneſſe, may well walke into by-wayes in his proſecution of it: yet I cannot deny that hee hath two Errands; one to bring forth a jeſt upon our Fox and his followers, under the names of Fox and Geeſe: But, if it had pleaſed this Author duly to follow this Fox in the reading of his *Martyrologie*, he might have found out the true Fox that followes, and teares, and deſtroyes thoſe whom our Author by a new Metamorphoſis, and Romiſh tranſubſtantiation hath changed into Birds. His ſecond Errand he thus expreſſeth; *I finde, when they are put to name their particular Profeſſors of former ages, they doe but muſter up thoſe ſeverall ſingle falſe doctrines which have bin held by other heretiks by Retaile, during ten or twelve [illegible] ſince Chriſt our Lord: many of which doctrines together themſelves doe now profeſſe in groſſe; for what other men of former times did they ever or can they ever name, as men of their Religion, but ſuch as beleeved ſome one or two of thoſe hereticall doctrines which now themſelves embrace, and wherein they are contrary to us.* But all

this, as it is not very pertinently brought in, to excuse Romish uncharitableness, so it is not very truly objected; for wee can prove our doctrines (which hee calls heresies) by the Fathers and Scriptures, and the Scriptures he cannot deny have beene beleeved above twelve ages. Besides, Popish Authors doe acknowledge that the *Waldenses* agree with Protestants in more [a] then one or two doctrines; for they are said to bee more then twenty wherein wee agree with them: And though afterward this Cavalier affirmes it, yet hee proves not that *for other points these were expresse hereticks in the Protestants opinion; neither doe we hide any fundamentall errours in them which we object against Romists.* But if these had not beene in the world, it is most true that the maine point of Popery, which is the Popes tyrannicall headship of the Catholick Church, the very root of Idolatries,

a See the History of the *Waldenses, lib. 1. cap. 8.* when it was said by a Jesuite, that the *Waldenses*, and the Ministers of *Calvin* agree in twenty seven Articles, *viz.* About the Popes Supremacie, Purgatory, Praiers to Saints, worship of Images, marriage of Priests, sufficiencie of Scriptures, &c. which are more then one or two points, *Ibid. part. 3. & lib. 1. cb. 6.* It is very likely their doctrine came from the Apostles, and agreed with them; for *Reyneries* the Inquisitour saith, Some hold so: And againe, They live justly before men, and beleeve all things well of God, and all the Articles contained in the Creed; onely they hate and blaspheme the Romish Church. *Speeds Chronic. Foxe Martyrolog. ad Ann. 1160.* The Confessour of *Lewes* the twelfth, being sent by him to examine some of the *Waldenses*, at his returne wisheth that he were so good a Christian as the worst of them. *Histor. of the Waldenses, lib. 1. cap. 5.*

errors

errours and diviſions, hath in [b] all ages been denyed ſince it was firſt broached. But our Author is ſtill much diſpleaſed with fundamentalls, becauſe by them wee have unity with thoſe who have heretofore differed in ſome doctrines from their Papacy; for ſaith he, *If it were not for this diſtinction, no man could bee of the ſame Religion with any other that is not wholly of the ſame Religion: ſo farre forth at the leaſt as that he muſt not obſtinately deny any one doctrine thereof, whether it bee important more or leſſe, when once, as hath beene ſaid, it is lawfully and ſufficiently propounded and commanded to bee beleeved by the true Church; as it is true and certaine when Luther rebelled from the Church of Chriſt our Lord, nor in any age before his time, there was in the whole world any one Kingdome, or Countrey, or City, or Town, or Family of men, or Paſtours, or Flock, yea or any one ſingle perſon ſo much as of Luthers own, & much leſſe of the new Proteſtant Religion, which is now forſooth ſo farre refined beyond his.* Here, the Cavaliers true Church being that confederacie whereof the Pope is the head, hee would faine diſſolve that ſolid unity which is made by fundamentals in Chriſt Jeſus the true head, to make a fictitious unity in the Pope: But if

[b] See the Myſterie of Iniquity, by *Philip Momay* L. of Pleſſis.

if hee ſhould caſt off this onely true and ſubſtantiall ground of unity, which knits together all the ſound Churches that are at this day, or ever have been through all Nations on the face of the earth ſince our Saviour, to make an unity by agreeing, under paine of damnation, in all points propounded and commanded by the Pope and his Church of Rome, whether important more or leſſe, hee ſhall not onely by this meanes breake the unitie of all the true Churches on earth into pieces, but of Rome it ſelfe: For (to returne almoſt his owne words) *Since the Pope, who hath rebelled against Chriſt, and uſurped the Headſhip of the Church, firſt coined and eſtabliſhed a Religion in Trent, neither then, nor in any time before, there was in the whole world any one Kingdome or Country, or City, or Towne, or Family of men, or Paſture, or Flocke, yea or any one ſingle perſon, who by a ſupernaturall Faith, which this Authour onely approves, did imbrace the whole body, and every Article of the Trent Religion.* Yea even at this day it is not received in divers parts that beare the name of the Church of Rome, much leſſe in Greece, Armenia, Syria, Ethiopia, moſt of which either know not, or acknowledge not this Councell, nor the

Popes

Popes Supremacie. All theſe therefore refuſing any of theſe Articles, muſt be torne in pieces from the body of Chriſt, and caſt into Hell fire. Thus the Scarlet Whore, drunke with the bloud of the Saints, ſpeaks in the right voice of the Harlot, If ſhe may not have the whole childe, let it bee cut in pieces: Let the Church be diſtracted and damned, if the Pope may not be her Lord and her Tyrant. And ſo whereas Chriſt was a head that gave himſelfe to death, to ſave his body from damnation; is not hee an Antichriſt that throwes the body of Chriſt into hell and damnation, to make himſelfe the head?

1 Kin. 3. 26.

But in a third place hee objecteth not an uſe of ours, but an abuſe of his owne: For hee abuſeth his Reader in ſaying to him, *That the making of this diſtinction betweene Fundamentall, and not Fundamentall points of Faith, and the reſolving not to declare which is which, doth ſave them with a great part of the ignorant world from the imputation of rigour in their proceeding with us. For how could they perſecute as they doe, without extreme note of cruelty?* But neither the making nor hiding of Fundamentalls is the cauſe of proſecuting Romiſts in this Kingdome, but the cauſe of their puniſhment hath been

been their owne making of Treasons, miraculously revealed by Gods goodnesse, notwithstanding their hiding, even in the vaults and depths of the earth. And though there were no Fundamentalls of Religion, but only Fundamentalls of State; the Fundamentalls of State are very plain, and cannot well be hidden, which justifie the execution of Rebells and Trairours. But of this some proofe hath been given in the beginning of this Booke, and the Authour will call for more towards the end.

As for that which followes, *Yea, or even, how could they dissent without apparent impiety from our beliefe and practice of those Doctrines wherein wee have had, and still have prescription of so many ages, if the contrary thereof should be confessed by themselves not to be Fundamentall?* It is so weak, that I wish that some childe, and not the Cavalier, had spoken it to save his reputation: For, will any man say that it is impiety to dissent from others in ancient errours, though these errours be not Fundamentall? *Tertullian* might have taught our Authour much more wisdome, who, upon the custome of an errour not very Fundamentall, thus saith, [b] *They that have received the holy Ghost, preferre truth before custome.*

b Hunc qui receperunt, veritatem consuetudini anteponunt. *Tert. de vel. virg. cap. 1.* Consuetudo sine veritate vetustas erroris est; propter quod relicto errore sequamur veritatē. *Cypr. epist. 74.*

SECT.

Sect. IIII.

Sheweth the differences amongſt Popiſh Divines about their Explicites or Fundamentals; with ſome reaſons of thoſe differences: and directions for diſcerning fundamentall points from others.

THe Cavalier thus goes on: *It is more then probable, that one reaſon why they are ſo unwilling to give in any Catalogue of the fundamentall points is, Becauſe they know ſo well how ridiculous they would make themſelves by the infinite variety of their Catalogues. For, if it be ſo familiar with them to bee of different mindes concerning particular doctrines, how much more would they bee ſo in this, which is a roote of many branches, or rather a monſter of many heads; and ſo there can bee no doubt, but that ſome of them would not bee more reſolute in reſtraining the fundamentall points into a narrow compaſſe, then others would bee in enlarging them into a broader.* The Authour here goes about to make the Fathers, yea, himſelfe and his owne partners

partners ridiculous; for, if varietie in the Catalogues of Fundamentals, or chiefe heads and grounds of Christianity bee ridiculous; how shall the Fathers escape the merriments of this Authour? Yea, how shall himselfe and his owne partners not bee mocked by himselfe? For it is plaine, that neither *Irenæus* nor *Tertullian*, in sundry patternes of the rule of Faith, doe enumerate Articles just of the same number and breadth. Neither doe the three usuall Creeds hold equall measure by the Authours ell; yea, let the Authour himselfe, who confesseth that *there are such Heads and Grounds of Christianity more fundamentall*, make a Catalogue of these Heads, and hee can never agree with all his fellowes, who agree not among themselves. And thus, if hee will looke into this glasse, hee may see himselfe laughing at himselfe: And indeed, if the Reader will peruse the Romists where they write of their Explicites, they may see the same variety wherewith the Cavalier here makes himselfe merry; *some contracting them into a narrower, some enlarging them into a broader compasse:* And to save labour to the Reader, I will here

here give him a Modell of this variety: [b] *Bellarmine* ſaith, *That there are ſome things in Chriſtian Doctrine, as well of faith as of manners, which are ſimply neceſſary to all unto ſalvation, as the knowledge of the Articles of the Apoſtles Creed, tenne Commandements, and ſome Sacraments; other things not being ſo neceſſary, that without their explicite knowledge, and faith, and profeſsion, a man may not bee ſaved.*

But [c] *Vaſques* thus differs from *Bellarmine* in ſome Articles of the Creede; *There are* (ſaith hee) *ſome Articles in the Apoſtles Creed, and the other of Nice, which the ignorant are not commanded to know, nor commonly the faithfull: for all doe not know the Communion of Saints; yea, you ſhall finde not a few learned men that know not what the Communion of Saints is; and the Article of the Church ſeemes*

b Quædam in doctrina Chriſtiana tam fidei quam morum eſſe ſimpliciter omnibus neceſſaria ad ſalutem, qualis eſt cognitio Articulorum Symboli Apoſtolici, decem Præceptorum, & nonnullorum Sacramentorum; cætera non ita neceſſaria, ut ſine eorum explicita notitia, & fide, & profeſſione, homo ſalvari non poſſit. *Bell. de verbo Dei. lib. 4. cap. 11.*

c In Symbolo Apoſtolorum & Niceno, aliqui præter illos continentur, quos rudes non debent ex præcepto ſcire, nec fideles communiter; ſed ſi quis audiat eos in Symbolo contineri, debet credere: nam Communionem Sanctorum non omnes ſciunt; imò, etiam inter homines literatos non paucos invenias qui ignorant quæ ſit hæc Communio Sanctorum; Articulus autem de Eccleſia multis viris doctis videtur difficilis ad docendum, & putant rudes in illo communiter errare.— Cæterum adhuc ego non dubitarem concedere eſſe non paucos ruſticos inter Chriſtianos qui abſque culpa ignorant aliqua myſteria ex iis quæ neceſſaria ſunt. *Vaſques in 12. Diſp. 121. n. 2.*

had

hard to teach, and learned men thinke that the ignorant doe commonly errein it. Yea, hee comes at length to this short measure of faith; *I would not doubt to grant that there are not a few Countrey people, that without fault are ignorant of some of those mysteries which are necessary.*

Azorius d the Jesuite speakes of other differences and varieties, differing also himselfe from others. First, hee saith, *That every Beleever ought explicitely to beleeve all the Articles of faith, either as*

d Quisque fidelium credere explicitè debeat omnes Articulos fidei, vel qui juxta numerum Apostolorum duodecim in Symbolo continentur, vel qui juxta Theologorum sententiam quatuordecim proponuntur.— Quæritur, An quisque, etiam vulgaris & rudis, credere explicitè debeat aliquid præter prædictos fidei Articulos. Sunt qui ita affirmant, eâ ratione permoti, quòd unusquisque expressim credere debeat, immortalem esse animâ hominis; item, esse peccatum originis, &c.—Quorundam est opinio, unumquemque fidelium debere credere quicquid expressè in Symbolo Apostolorum continetur, & ob id minimè sufficere si singuli credant explicitè quatuordecim Articulos fidei, prout à Theologis propununtur, quoniam quisque præcepto ac lege compellitur ad credendum expressim descensum Christi Domini ad inferos, unam sanctam Catholicam Ecclesiam, Sanctorum communionem, peccatorum remissionem, perpetuam Deiparæ Virginitatem, de quibus singulis nihil explicitè quatuordecim fidei Articuli præscribunt. Mihi tamen videtur dicendum, satis esse ad salutem cuique fidelium credere explicitè quatuordecim Articulos fidei, vel Symbolum Apostolicum. —Quæritur, An si quis adeò hebeti & obtuso sit ingenio, ut ipsos Articulos secundùm substantiam capere nequeat, fidei præcepto satisfaciat si aliquos clariores Articulos explicitè credat; reliquis verò quos non assequitur, credat implicitè, &c. Respondeo satisfacere.— Quare, si quis Trinitatis Articulum nequeat percipere, satis est si credat explicitè alios clariores, nimirum Christum Dei filium, natum ex Virgine, passum, cruci affixum, mortuum, & sepultum, ex mortuis resurrexisse, & in cœlos conscendisse. *Azor. Tom. 1. lib. 8. cap. 6.*

(according

(according to the number of the Apostles) they are accounted twelve, or according to the sentence of Divines, they are reckoned fourteene: But then hee adds, *That some affirme, the unlearned must beleeve more then these Articles, because they must beleeve the immortality of the soule, originall sinne, &c.* Againe, hee saith, *Some hold that both the twelve Articles and the fourteene must bee beleeved; but himselfe thinks that it is sufficient to salvation if a man beleeve explicitely the one or the other.* Yea at length hee comes to shew, *That if a man bee so dull that hee cannot perceive the Article of the Trinity, it will suffice if hee beleeve explicitely some other plainer Articles; as that Christ the Sonne of God is borne of a Virgin, that hee suffered, was crucified, dyed, and was buryed, that hee rose againe from the dead, and ascended into heaven.*

Canisius, as wee have seene before, saith, *That the summe of faith, or of all things to bee beleeved, is the Apostles Creed.* And whereas [a] *Thomas Aquinas* concludes, that the Articles to bee beleeved (of

[a] *T. Aquin. 2. 2. Q. 1. Art. 8. Lorca Expos. Art.* Conclusio est; conveniens est & sufficiens distinctio & numeratio Articulorum, qua vel duodecim, vel quatuordecim potiùs numerari solent.— Fortasse mens Ecclesiæ in hac summa Articulorum non fuit comprehendere omnes Articulos qui vel specialem difficultatem continent, vel ab omnibus fidelibus explicitè credendi sunt. *Ib.*

Christs Divinity and Humanity) are fitly numbred either twelve or foureteene; *Lorca*, after this acknowledgement, adds, *Perchance the Church did not intend in this ſumme to comprehend all theſe Articles which containe any ſpeciall difficultie, or ought explicitely to bee beleeved of all the faithfull.* And when hee comes to ſpeake of thoſe Explicites, hee confeſſeth plainely, [b] *That in aſsigning the Rule by which it may bee defined what the vulgar ſhould beleeve, Divines doe differ, and doe put divers Rules: the moſt common Rule is, That they ſhould beleeve thoſe Articles which are by Solem-*

b Omnes concedunt minoribus neceſſarium eſſe credere aliqua explicitè, licet non obligentur ad omnem latitudinem fidei. In aſſignanda tamen Regula quâ diffiniatur quæ credere teneantur, diſſentiunt, & diverſas Regulas ſtatuunt. Communis Regula ferè ab omnibus Theologis tradita eſt, Omnes fideles debere credere explicitè Articulos qui ſolenni ritu celebrantur in Eccleſia, & ſufficere ſibi ſi eos credant. Hanc Regulam tradunt *S. Thomas Art.* 7. *& alii Scholaſtici in* 3. *diſtinct.* 25. *&c.* Hæc tamen Regula quibuſdam inſufficiens apparet tam exceſſu quam defectu. *Scotus quæſt.* 1. *Art.* 2. indicare videtur præceptum commune fidei ſolum conſtringere, ut credantur faciliora, quæ ipſe vocat *groſſa*. Quidam ex junioribus (*Suarez. in* 3. *Tom.* 2. *d.* 43.) affirmant, ſufficere communi plebi ſi credant Articulos qui in Symbolo continentur. His ergò Regulis omiſſis, aſſerendum eſt omnibus fidelibus ineſſe præceptum, explicitâ fide credere hæc 3 Primò, Articulos fidei tam ſecundùm illam numerationem quâ quatuordecim numerantur, quam eos qui in Symbolo Apoſtolorum exprimuntur. Tenentur præterea credere Decalogum, & communiora præcepta quæ ad Decalogum reducentur, doctrinam etiam de ſeptem Sacramentis, & de Oratione, de authoritate Pontificis, & Prælatorum Eccleſiæ. Hæc omnia cuicunque fideli neceſſaria eſſe docet *Cajetan. in Summa. verbo*, Ignorantia. *Silueſter. Armilla & Angel. verbo*, Ignorantia. *Lorca in* 22. *Diſp.* 23. *n.* 10. *& ſeq.*

nities

nities celebrated in the Church; and that it ſufficeth if they beleeve theſe. But this Rule ſeemes inſufficient to others, both in exceſſe and defect. *Scotus* ſeemes to ſay, *That the common precept of faith doth onely binde to the beliefe of the eaſie (which hee calleth groſſe) points.* Some of the later (as *Suarez*), *It ſufficeth the common people if they beleeve the Articles in the Creed.* But *Lorca* himſelfe goes beyond all that hitherto have beene mentioned, and ſaith, *Theſe Rules being laid aſide, it is to bee affirmed, That it is commanded to all the faithfull explicitely to beleeve, firſt the Articles of faith, both the foureteene, and the twelve in the Creede; They muſt alſo beleeve the Decalogue, and the more common Precepts which are reduced to the Decalogue, the doctrine of the ſeven Sacraments, of Prayer, of the Popes authoritie, and the Prelates.* Behold a great variety in Romiſh Explicites.

Yet, I confeſſe, that I find not my ſelfe ſo merry hereat as the Cavalier, (at our ſuppoſed differences in Fundamentals) but will rather ſtrive to excuſe them, and to finde reaſons for their varietie: for the reaſons ſeeme to bee ſerious, as the matter which they goe about is weightie and pro-

fitable ; even the propoſall of thoſe grounds whoſe knowledge is neceſſary to ſalvation: So farre is it from being a monſter, as this Authour termes it, that his calling of it by this Title is ſo much the more monſtrous, as it is true that himſelfe acknowledgeth that there are ſuch Heads of Chriſtianitie, which himſelfe thus calleth monſtrous. Behold a Truth of the Authours owne bringing forth, and then mocked by him for a monſter: but I will goe on to ſpeake for his Truth, and againſt his Monſter ; even againſt him, to plead for him and his fellowes. True it is, that there may bee a different enumeration of the Articles in the Fathers Rules of faith, in the Creeds, and in the Explicites of later Writers, as well as our Fundamentals ; and that for diverſ reaſons.

One may bee this ; Becauſe ſome Catalogues may put in more Articles for more full unfolding and expreſſing of other Articles ; ſo it is ſaid by the Councell of Chalcedon, that the Additions in the Creeds of Conſtantinople [a] concerning the holy Ghoſt, was onely that the Eſſence and God-head of the holy Ghoſt might thereby bee more cleared and

[a] *Evag. l. 2 c. 4.*

and expounded: And [b] *Ruffinus* speakes to the like effect.

A second reason of this variety might be the [c] various measure of capacities. Some measures of understanding and faith are small; and it is not to bee denied but that some Articles, which are now necessary to be particularly knowne and beleeved, were then knowne onely and beleeved in grosse, without danger of salvation. And that there is now no toleration of lesse degrees in this kind, for weaknesse of faith, or shallownesse of capacity, I thinke wise men scarce dare to affirme.

A third reason of this variety may be the various affection and intention of the designers of these heads: For one perchance would be sure not to exclude any man from salvation, that hath any true, though never so little interest in it, by the knowledge of never so few fundamentalls; and therefore this man contracteth them. Another hee feares, lest by the lessening of them, thereby to include the salvation of some, others may bee excluded from salvation, by not knowing or not beleeving those points which are lessened, and therefore enlargeth them.

Now these reasons being given, to defend this Authour and his fellowes against

b Propter nonnullos hæreticos addita quædam videntur, per quæ novellæ doctrinæ sensus videretur excludi. *Ruff. in Symbol.*

c Variatur, fides augetur, vel diminuitur ratione dispositionis hominis; nam fides potest esse major in uno quàm in alio, non ratione primæ veritatis, quæ, cum sit unica, & simplicissima, non diversificatur in credentibus, sed est una in omnibus: Tamen ea quæ materialiter credenda proponuntur, sunt plura, & sic ex parte credendorum, personarum, & temporum, potest fides accipi major & minor. *Reyn. Pant. de Fide, cap.* 12.

himselfe, I will adde essayes of some certainty upon this variety.

A first, That certainly so much must bee knowne and beleeved of God in Christ Jesus, as may unite us to him, and so make us partakers of his death and resurrection unto remission of sinnes and regeneration: And therefore ordinarily his [a] Incarnation, Death, and Resurrection are certainly to be knowne and beleeved.

[a] Rom.4.24, 25.Rom.10.9. 1 Cor.15.1, 2,3,4. In absoluto nobis ac facili est æternitas; Jesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri. *Hilar. de Trinit.lib.*10. where he calls it also, *Religionis portum.* Itaque sine ista Fide, hoc est, sine Fide unius Mediatoris Dei & hominis, hominis Christi Jesu, sine Fide inquam Resurrectionis ejus, quam Deus hominibus definivit; quæ utique sine Incarnatione ejus, ac morte non potest veraciter credi: Sine Fide ergo Incarnationis, & Mortis, & Resurrectionis Christi, neque antiquos justos, ut justi essent, potuisse mundari, & Dei gratiâ justificari veritas Christiana non dubitat. *Aug contra Pelag. & Cœlest. lib.*2. *cap.*24.

Secondly, That so many Heads and Articles as conduce to this union, may be called Fundamentall, because they knit and unite us to Christ the foundation.

Accordingly, more of these points being knowne to one then to another, and the more points working the union in one, and the fewer in the other, the more may be called Fundamentall to the one, and the fewer to the other; so a great house built on a rocke, and by more stones knit unto the rocke then a lesser, may bee said to have more fundamentalls then the lesser; yet both have as true an union with the rocke each as other.

Thirdly, it is good, in teaching, to enlarge

the

the points as much as may be; ſo to give a full meaſure of fundamentals, for the largeſt meaſure of knowledge and capacity, that no meaſure may want his fulneſſe: But in cenſuring to damnation, it is good to contract the meaſure as much as truth will poſſibly give way to charity, that the leaſt meaſure of ſaving knowledge and faith be not damned.

Fourthly, as the Teacher ſhould enlarge his teaching, ſo let not the Learner voluntarily ſhut or contract his learning, knowing, nor beleeving the grounds of Chriſtianity; but goe on as farre as his meaſure will give him leave, untill hee have found Chriſt Jeſus dwelling in his ſoule by his Spirit, and by that Spirit witneſſing to his ſoule, that he is a Sonne of God, even an heire annexed with Chriſt: For then, and onely then ſhalt thou have a comfortable certainty of the ſufficiency of thy fundamentalls, when thou feeleſt thy ſelfe an habitation of God by the Spirit. Beſides, if God intend to lay in thee the foundations of a palace, do not thou contract them into the foundations of a cottage.

The moſt fundamentall is the Incarnation of the Deity. For the foundation it ſelfe is God with us. For there is no Rocke but God, Pſal. 18. 31. And all the Church is built on this Rocke unto ſalvation, Mat. 16. 18. Therefore Arians, or any others that build not their faith on the Godhead of the Son, are not built on the Rocke, but on the ſands. And the Judge himſelfe hath made knowne his judgement on them: They ſhall not ſee life, but the wrath of God abideth on them, John 3. 18, 36.

So alſo John 20. 31. 1 Tim. 3. 16. 2 Corin. 5. 18, 19. Coloſ 2. 8, 9, 10, 11, 12, 13. 2 Cor. 4. 3, 4. Wherfore, Ignorantes eum qui ex Virgine eſt Emanuel, privantur munere ejus, quod eſt vita æterna. *Iren.* l. 3. c. 21.

CHAP. XI.

In opposition to the Cavaliers ninth Chapter, containing a vaine Challenge of Protestants, for not daring to declare their Fundamentalls, divided into three Sections.

SECT. I.

Wherein are confuted his Cavills against the Apostles Creed, as not containing all points Fundamentall.

THE title of this Chapter, and the Chapter it selfe are at some discord: For the title saith, *That the Protestants neither doe, nor dare declare what are their fundamentall points of Faith:* and the Chapter, even in the first words, saith this, *It is usuall with many to affirme, that the Apostles Creed containes all fundamentall points of Faith.* So it seemes that Protestants doe declare, and doe not declare their fundamentall points;

points; and the Title beats them for not declaring, and the Chapter beats them for declaring: Thus the Proteſtants muſt bee beaten howſoever, not indeed for declaring, or for not declaring, but becauſe they are Proteſtants. A right marke of faction, which commonly makes an ill conſtruction of all, even of the good actions of thoſe againſt whom it is factious. But let us ſee how hee chaſtiſeth us for our declaring: *Theſe men, when they are preſſed, grow ſoone aſhamed of that opinion; when they are told, that in the Creed there is no mention made at all, either of the Canon in holy Scripture, or of the number or nature, yea, or ſo much as the name of Sacraments.* But let this Authour conſider, whether hee ought not to be aſhamed, who thus caſting ſhame on Proteſtants, caſts it alſo on the Fathers. For, doe the Fathers in their rules of Faith make mention of the Canon of Scripture, or the number, or of the name of the Sacraments? Let him ſurvey them in *Irenæus*, *Tertullian*, *&c.* and hee ſhall ſee, that they doe not. And yet *Tertullian* ſaith of the rule of Faith, *Nihil ultra ſcire, eſt omnia ſcire.* Againe, doe you not thus caſt ſhame on your own fellowes? For do not many of your owne Doctors in their Explicites (called

(called by your selfe, more fundamentall) leave out the Canon of Scriptures, and the number, yea, the nature and name of Sacraments? If therefore they do say, that it is a mortall sinne, not to know explicitely these important points, which are more fundamentall, then may they bee ashamed to leave their Disciples in mortall sinne, by not naming the [a] Canon or number of the Sacraments explicitely to be beleeved: And if you cleare them, you shall cleare us also. But withall, give me leave to aske, even in defence of these your fellowes: Doe you thinke that no man can be saved that doth not know the number of Canonical Books, if he beleeve the fundamentall points contained in those Books? Or doe you thinke that one who was baptized in his infancy, not knowing then the vertue and use of the Sacrament of Baptisme, and dying before he come to the knowledge of the use of the Eucharist, may not bee saved by beleeving in Christ, and being regenerate by this faith? Your owne Jesuite [b] *Becanus* may stop your mouth, when he saith, That *Faith is not so stirred up by the Sacraments, that it*

a See before Romish Authours alledged, who say, that twelve or fourteen Articles (whereof these of the Canon and Sacraments are none) doe suffice to be explicitely beleeved; and divers Romish Authours alledged by *Lorca*, that differ in the number of the Canonicall Books.

b Si finis Sacramentorum esset excitare fidem, Baptismus non prodesset infantibus; sed iis potius qui præsentis sunt. Itō, illi dicunt, Sacramenta ideo instituta esse, ut excitent fidem; ex quo sequitur effectum illorum esse fidem; hoc jam refutari—. *Becan. Manuale.* 1. *n.* 30. 31. *& seq.*

is

in the effect of them; and that otherwise the Sacraments would not profit children. So till you answer him, doe not require of us to bring in Sacraments as fundamentalls of that faith, which is denied by your owne to be an effect of them. But you are soone weary, and I hope ashamed of this point; and therefore wander to another, not much more of kinne to the point, then the Chapter hath been hitherto to the Title. You say there are great differences between the Protestants and you, about the understanding of the Article of the descent of Christ into Hell, and the other of the holy Catholick Church, and the Communion of Saints, &c. But what doe you here talk of differences in understanding fundamentals, where the present question is, Whether the Protestants doe acknowledge their fundamentalls to bee contained in the Creed? For, if Protestants declare that their fundamentals are contained in the Creed, then your Title is gone, which saith, That *they do not, nor dare not declare them.* And surely it will aske a greater strength, and a farre

And *Vasquez* brings in divers great Doctors, that distinguish between the mysteries of Faith, without the knowledge of which a man cannot be saved; and Baptisme, and other Sacraments. Ex his tamen Doctoribus, *Alexander, Bonaventura, Gabriel* & *Adrianus* loquuti solùm videntur de ignorantia Fidei circa mysteria, sine quibus salus non contingit alicui; cæteri verò de ignorantia cujuscunque præcepta divini positivi,

quale est Baptismi—— Cum prædictis Doctoribus concordat Corduba; quod attinet ad fidem mysteriorum, quæ ad salutem necessaria sunt, non tamen in eo quod spectat ad præcepta positiva Dei, qualis est Baptismi, & aliorum Sacramentorum. *Vasquez m.* 1. 2. *Disp.* 120. *cap.* 1.

bigger

bigger volume then *Charity miſtaken*, to prove that Proteſtants doe not rightly underſtand the Articles of the Creed. But ſecondly, the Authours objection is grounded not onely upon a new, but upon a falſe ſuppoſition, if his fellow Romiſts may bee Judges: For his ſuppoſed propoſition is this, *That all the Articles in the Creed are Fundamentall.* Now this is different from the firſt propoſall of our opinion, *That all fundamentall Articles are in the Creed.* It is alſo denied by his owne fellowes: For, though all fundamentall Articles be there, yet they ſay, that ſome Articles that are there may not bee fundamentall, or explicitely to be known upon loſſe of ſalvation; as before hath been ſhewed out of *Vaſquez* and *Azorius*: Therefore to ſtand upon a different underſtanding of thoſe Articles, which are denied by your owne men to bee Explicites (or doubted) is beſides the matter. But thirdly, Do we differ from you in underſtanding thoſe points? What is that to the point undertaken in the end of the laſt Chapter, and promiſed to be ſhewed in this, *That wee differ among our ſelves in the number of Fundamentalls.* You are now gone from our ridiculouſneſſe, by differing in the number of fundamentalls; and are come

come to a ridiculouſneſſe of your owne, by your differing from us in the falſe underſtanding of ſome Articles of the Creed, which all your owne Prophets doe not account Fundamentals. But you add: *It is to little purpoſe to know or confeſſe, that the Creede containes all Fundamentals, unleſſe there were ſome certaine way to underſtand them right.* This is againe a ranging from ſhewing our differences among our ſelves, or that wee have not theſe Fundamentals: Yet I anſwer, Wee have a certaine, and the beſt way of underſtanding them right; wee have a learned Miniſtery endued with gifts from on high, which teacheth and preacheth theſe Fundamentals, and the right meaning of them. And the right meaning thus taught, the Spirit in the hearers doth ſo diſcover and certifie the truth of them, that the hearers ſee the Articles to bee Gods truth and not mans: And accordingly, their faith thus beleeving them, reſteth on God as the ſole Foundation of their faith; and this teaching of the Catholick Church wee uſe, commend, and allow. But that *The ſingle Article of the holy Catholick Church ſhould containe the reaſon of all our faith fundamentally,* ſeemes

seemes to mee an high kinde of Blasphemie. And this blasphemous doctrine, as wee have before shewed, is the very spirit of Popery or Antichrist, which sets up the Pope in Gods place, and makes his beleevers truely Papists or Antichristians. And this great offence and mysterie of iniquitie carryeth Papists by throngs into the Land of darknesse; and into this secret of theirs the soules of the saved may not enter: True it is, that God useth the service of the Ministers, or, if you will, of the Church, in publishing the Articles of faith; but no other Foundation of supernaturall faith there is but God himselfe, though speaking by man unto man; the Fundamentality of our faith passeth through man that is the instrument, and resteth wholly upon God. But saith hee; *If wee understand it otherwise, the Scripture it selfe speakes of particular errours, which are damnable in them by whom they are imbraced; and yet they are not at all against any expresse Doctrine of the Creed: As namely, where Saint* Paul *calls it a Doctrine of Divels to forbid marriage, and meates, &c.* I answer, first, That the Authour hereby proves that which wee deny not, and disproves not that which

(hee

(hee ſaith) wee affirme: For the point is not, Whether there bee any damnable errours beſides thoſe that are againſt ſome expreſſe doctrine of the Creede: But, Whether there bee in the Creede thoſe fundamentall points, which being truely beleeved, will cauſe unity with Chriſt the Head, and unity with his Body the Church. Other errours againſt other Truths in Scripture not fundamentall, wee acknowledge there are many, and proceeding from the Divell, the Father of Lyes, and in themſelves damnable to ſuch as hold not the true Foundation, Chriſt Jeſus, by beleeving Fundamentals. And it is to bee feared, that ſuch are many of thoſe true Papiſts, whoſe foundation is the Pope: But otherwiſe they may bee rather [a] damnable in themſelves, then actually damning to thoſe who by [b] infirmities hold them, and by beleeving fundamentals are in Chriſt Jeſus, to whom there is no condemnation. Secondly, not onely Fathers in their Rules of faith,

a *It is a Romiſh diſtinction,* Reatus ſimplex, & redundans in perſonam.

b Sequitur, illum ſolum amittere fidem, qui peccat contra fidem ſciens & prudens; errans voluntariè, aut dubitans. Ille tamen qui peccat ignorantiâ, quamvis craſſa, & culpabili culpâ mortali, ſicut non eſt hæreticus, ſic etiam nec fidem perdit; ut ſatis clarè S. *Thomas* Articulo illo tertio (*q.*5.) docuit illis verbis: ſi enim non pertinaciter diſſentit, non eſt hæreticus, ſed ſolum errans. *Lorca in* 22. *Sect.* 1. *Diſp.*33.

but

but the Romists themselves doe not place the lawfulnesse of meates and marriage among their chiefe Heads of Christianitie, or Explicites and Fundamentals, and therefore this Authour doth ill require of us that which hee cannot obtaine of his fellowes. Wherefore, let him first make this objection against them, and when hee hath their Answer, then let him take it for us.

But being unhappily, as well as impertinently fallen into the mention of these damnable errours, hee saw, that as soone as they were brought in, they looked, at least asquint, on the Church of Rome, and claymed kindred of her: And therefore hee thought that there was need of an Apologie to put off this kindred and acquaintance: *Which by the way is not to bee understood of the chastity and fasts of the Catholick Church (as Protestants doe most perversely affirme) which knowes that those things are lawfull; but that yet it is most gratefull to God, when his servants for his love deprive themselves of those delights: But of the Heresies of the Manichees, as Saint* Augustine *doth expressely declare, who forbad both marriage and meates, as being abominable and impure through*

through the institution thereof; which they said was derived from a certaine second ill conditioned god of their owne making. But this, not all the water in the Sea will wash away all the kindred betweene Romists and these errours: For though Saint *Augustine* may apply this Prophecie to the Manichees, yet may hee not also apply them to the Montanists, [a] *Tertullian* himselfe acknowledging that they have beene taxed out of this very place? And if to the Montanists, why not to those Romists, who, with *Durandus*, maintaine a curse, and so an impurity of flesh, and deanesse of [b] fish: who also forbid marriage to Priests, which this place plainly condemneth? And whereas this Authour talkes of voluntary deprivation, it is certaine, that many (whatsoever this Authour saith) have not deprived themselves voluntarily of marriage; but have taken it upon them as a yoke and burden, which neither they nor their Predecessors were able to beare, many sin-

a Semel in totum macellum in Apostolo admissâ detestatione eorum, qui sicut nubere prohibent, ita jubeant à cibis abstinere à Deo conditis; & ideo nos esse jam tunc prænotatos in novissimis temporibus abscedentes à fide, &c. *Tert. de Jejun. adver. Psychios.*

b How shall a spectator beleeve that flesh is not thought uncleane, when he seeth a Fast to exclude it, and yet to admit all delicate and incendiary fishes, conserves and wines? Licet liberè sæpius vinum. *Navar. Man. cap. 21. n. 13.* In more positum est, ut in diebus jejuniorum piscibus, leguminibus, fructibus, & vino similiter utamur; & omnes communi consensu testantur, id quod solum in potum, non in cibum sumitur, cujusmodi vinum etiam est, jejunium minimè relaxare. *Azor. libi 7. cap. 10.*

king under it unto the very pit of Hell. And let them labour with their wits and pennes so much as they can, they will never by reason, nor by the lives of their Priests disprove Christs truth, *That all men cannot receive it*; nor prove their owne [c] untruth, *That all men can receive it*: And surely, the Fornications, Adulteries, Murders, and pollutions that have issued from this Law of *Cælibate*, I doubt not, cry aloud to heaven against Rome (as once against [d] Sodome) for that sore to which it is condemned.

c Est verum, omnes qui volunt posse continere. *Bellarm. de Monachis cap.* 31.

Yet we read in the History of Trent, *lib.*7. many reasons were given for Priests marriage, whereof one was, Want of continent persons fit to exercise the Ministery. And the chiefe reason of forbidding it, is there expressed; *It would turne the Priests affections to their Families, from the Popes Hierarchie.*

d Sodomitium scelus ex *Cælibatus* rigore eas radices in Clero Romano defigit, ut *Petrus Damianus* eremum petere coactus, librum conscribat cui Titulus, *Gomorrhæus*, in quo omnes ejus species edisserit, quales tum apud eos bacchabantur, eumque *Leoni* nono inscribit, cujus adversus tanti mali diluviem opem implorat. *Plessi. Myst. Iniquit. ad annum* 1060. In the yeere 1563. Proclamation was made within the Province of Sivil, that whosoever knew or heard of any Monks or religious persons that had abused Auricular Confession to abominable acts with Matrons and Maidens, they should come in within 30. dayes, laying great penalties on the refusers. Presently there came in such a number of women, only inhabitants within the City of Sivil, that twenty Notaries, and as many Inquisitors would not have sufficed to take the complaints. Wherefore the Inquisitors gave 30. daies more. The Monks, Friers, and Priests go up and downe very melancholy, and as great a plague was feared as the persecution which was then hot against the Lutherans. But the Inquisitors fearing to bring their spiritualty into hatred and obloquy, and especially to discredit their Auricular Confession, contrary to all mens expectations, made a stay therein, though the Court was orderly seised. *Discov. of the Spanish Inquisition.*

Hee

Hee adds further: *In like manner Saint* Peter *ſaith, That Saint* Paul *in his Epiſtles had written certaine things which were hard to bee underſtood, and which the unlearned and unſtable did pervert to their deſtruction: Saint* Auguſtine *declares upon this place, that the places miſunderſtood concerned the doctrine of Juſtification, which ſome miſconceived to bee by faith alone, by occaſion of what Saint* Paul *had writ to the Romanes; and of purpoſe to countermine that errour, hee ſaith, that Saint* James *wrote his Epiſtle, and proved therein, that good works were abſolutely neceſſary to the Act of Juſtification. Hereupon wee may obſerve two things; the one, That an errour in this point alone, is by the judgement of Saint* Peter, *to worke their deſtruction who imbrace it. And the other, That the Apoſtles Creede which ſpeakes no one word thereof, is no good Rule to let us know all the fundamentall points of faith.* To this I anſwer, Firſt, That this Author goes on ſtill upon a falſe ground, as if wee ſaid that all errours in faith that may damne men were fundamentall, and expreſſely againſt ſome Article of the Creede. Whereas, wee have often affirmed, That any errour, though not fun-

damentall, may damne men that by a lively faith hold not rightly the fundamentals, and so are without Christ. And it seemes, that these men were not well grounded and founded by fundamentals in Christ Jesus, whom Saint *Peter* calls unlearned and unstable, and their errour the errour of the wicked; A generation of vipers turne wholesome food into poyson, and abuse Scriptures to their owne condemnation.

But secondly, That *faith doth not justifie, but that good workes are absolutely necessarie to the Act of Justification*, is most untrue, and against Saint *Augustine* himselfe: Untrue; for, a man is justified by faith in Christ, and not by his owne merits; which, in your language, are good workes, as divers of your owne Authours affirme. And a man in the instant of his Justification may dye before he hath had time to do good works, and yet his Justification may be good. And

• *Pighius, Contarenus, Colonienses, Ferus*, &c. And the very Councell of Trent saith, That Justification is free; and not merited by faith or workes. Nihil eorum quæ Justificationem præcedunt, sive fides, sive opera, gratiam promeretur. *Concil. Trident. Sess. 6. Cap. 7.* And therefore *Becanus*, Sequitur ipsa Justificatio, id est, acquisitio, seu infusio justitiæ inhærentis. Cujus justitiæ duplex est effectus formalis; Alter expulsio, seu remissio peccatorum: Alter sanctificatio & renovatio interioris hominis; uterque, respectu nostri, gratuitas. And he cited this Chapter of Trent. *Bec. Manu. lib. 1. cap. 16.*

it

it is against Saint [c] *Austin* even in the same place, whence the former saying of Saint *Peter* is taken, where you may find that commonly knowne sentence of his, *Opera sequuntur justificatum, non præcedunt justificandum; Good works follow justification, and doe not goe before it:* So that whiles this Authour observes two things, hee gives more then two scandalls to his Reader. For first, hee chargeth falsly not Saint *Austin* onely, but Saint *James* with holding this errour, That good workes were absolutely necessary to the act of justification. And then secondly he will make him to say, that the not holding of this errour, is an errour which may worke their destruction that embrace it: Yea thirdly, that the Apostles Creed is no good rule to let us know all the fundamentall points of faith; because it speakes no one word, to teach us that the Cavaliers errour is a fundamentall point of faith.

Lastly, his owne Doctors doe bring into

[c] Cum ergo dicit Apostolus arbitrari se justificari hominem per fidem sine operibus Legis; non hoc agit ut præceptâ ac professâ fide, opera justitiæ contemnantur: sed ut sciat se quisque per fidem posse justificari, etiamsi Legis opera non præcesserint; sequuntur enim justificatum, non præcedunt justificandum: unde in præsenti opere non opus est latiùs disputare, præsertim, quia modò de hac quæstione prolixum librum edidi, qui inscribitur de litera & spiritu. *August. de fide & operibus, cap.* 14. Per ipsam (Gratiam) quippe justificatur gratis, id est, nullis suorum operum præcedentibus meritis; alioquin gratia jam non est gratia, quandoquidem ideo datur, non quia bona opera fecimus; sed ut ea facere valeamus. *August. de spiritu & litera, cap.* 10.

their Explicites, our faith in Christs[d] paſſion, & reſurrection for juſtification, but not this his Article, *That good workes are abſolutely neceſſary to the act of juſtification.* And if they doe not, why doth hee require it of us in our fundamentalls?

[d] Quem commiſſio peccatorum diabolo ſubdidit, remiſſio peccatorum per ſanguinem Chriſti data à diabolo eruit, ut ſic juſtitiâ vinceretur diabolus, non potentiâ. Sed quâ juſtitiâ? Jeſu Chriſti: Et quomodo victus eſt eâ? Quia in ea nihil dignum morte inveniens, occidit eum tamen. Et utique juſtum eſt, ut debitores quos tenebat, liberi dimittantur, in eum CREDENTES, quem ſine ullo debito occidit. *Lombard.* (*ex Aug.*) *lib.* 3. *diſt.* 20.

SECT. II.

Wherein his Exceptions againſt the 39. Articles of Religion eſtabliſhed in this Church are anſwered.

BUt having quarrelled in vaine with the Creed, to prove the inſufficiency of it for fundamentalls, now hee comes to the Articles; where he thus begins: *Others ſay that the Booke of the 39. Articles declares all the fundamentall points of Faith, according to the Doctrine of the Church of England; but this alſo is moſt abſurdly affirmed: For, as it is true, that they declare in ſome confuſed manner (which yet indeed is extremely confuſed)*

confuſed) what the Church of England in moſt things beleeves; ſo it is true, that they are very carefull, that they bee not too clearly underſtood. And therefore in many Controverſies, whereof that Book ſpeakes, it comes not at all to the main difficulty of the queſtion between them and us, and eſpecially in thoſe of the Church, and Free-will. While the Authour ſpeaks of a confuſed manner, and which is extremely confuſed, his words do returne upon himſelfe, and his owne diſcourſe: For, that he may make his diſcourſe confuſed, it ſeemes hee makes uſe of this doubtfull word *Declare*. For if wee ſay, That the Booke of Articles declares our fundamentalls of faith, wee doe not ſay, it declares all the knots of queſtions which are between us and the Romiſts. For it is well knowne there are divers controverſies between us and the Romiſts, which are not of fundamentalls. And neither the Fathers in their rules of Faith, neither Romiſts in their Explicites doe declare the knots of queſtions which may ariſe even concerning fundamentalls themſelves; if the fundamentalls be ſo expreſſed, that their true and ſaving ſenſe may bee received and beleeved by the working of that Spirit, which makes Chriſts ſheep to hear Chriſts

voice. They that thus beleeve, shall bee saved, though they know not all the knots which cunning and erring men doe make. They that write rules of Faith, Explicites, and Fundamentalls, doe not in the same undertake to write all knots of controversies which concerne them. And the Cavalier doth not find them in his owne Doctors among their Explicites: wherefore the answer which he makes for them, let him take for us.

Secondly, for his particulars of the Church, and Free-will: First, for the Church; Doth our Church hold, that the visibility and inerrability of the Church are fundamentalls? And if shee doe not, how can this Authour accuse her for not shewing fundamentalls; because she shewes not those points which she doth not hold to be fundamentall? The[h] Church is not the foundation of the Church, but she her selfe is built on that onely foundation Christ Jesus. And even your owne men are not agreed about making the Article of the [i] Church one of the Explicites; or at least agree not in declaring these points of controversies concerning her to be explicitely beleeved.

And for Free-will, I might aske first: Doth

h Sciendum est quod Ecclesiam credere, non tamen in Ecclesiam credere debeamus, quia Ecclesia non Deus, sed domus Dei est. *August. de tempore, serm.* 181.

i Acknowledged before by *Vasquez*, and by those who hold the fourteen Articles to suffice for Explicite faith.

Doth this Authour find in any of his Doctors this knot of Free-will for an Explicite? But ſecondly, Doth the Councell of Trent it ſelfe, called of purpoſe to end controverſies, ſo ſet downe the knot of this controverſie, that your owne Romiſts are agreed of it among themſelves? True it is, that the maine body of the Papacy dotes upon Free-will, according to their Leaders, who, as this Authour well affirmeth, have many (profitable) Doctrines; as that of Merit, Supererogation, &c. depending upon it. But yet there are among them ſome that hold the efficacy of grace on the will, which the Proteſtants do teach; and ſo the Authours confuſed manner doth now light on the precious Synod of his deare Mother, whoſe Champion hee is; but not without prevarication: For, while hee condemnes a confuſed ſpeaking of Free-will, hee is become that ſonne of *Solomon*, who ſhameth his mother: For ſhe hath taught, and, as he calls it, *Declared Free-will*, in ſuch a confuſed manner, that her owne children cannot agree about her meaning.

And now hee ſets downe the words of the tenth Article concerning Free-will, and concludes, *That this is true Catholick Doctrine, which we beleeve better then they.* A man

man would have thought here, that we had been almoſt friends; but let not the Reader bee miſtaken: for the worke of miſtaken Charity, is not to make peace, but diviſion. Therefore after a confeſſed agreement, a diſagreement is to bee pickt out; *They declare not* (ſaith he) *whether or no a man have freedome of will to doe a good worke, or not to doe it, when firſt hee is inſpired and moved to it by God Almighties grace; which we affirme, and they deny: which is the onely knot of our queſtion, and the point upon which ſo many other Catholick Doctrines depend.* I deſire the Reader to take ſpeciall notice of theſe words of the Cavalier, *That upon the Doctrine of Free-will many Romiſh Doctrines doe depend:* For hence may ariſe a caution to thoſe that affect this Doctrine of Free-will, ſince here they ſee it confeſſed by the Cavalier, that on this Doctrine many Romiſh Doctrines doe depend; ſo it concernes them to beware how they admit this Doctrine, which hath ſo much Popery in the belly of it.

But now to the maine knot of his queſtion I give this anſwer, That in untying this knot there is yet left unfolded the chiefe pleat of the knot: For the chiefe fold of this knot is not, Whether the will, being

being inſpired and moved by God, there be freedome in it to will, or not to will; but whether the will be not at any time ſo moved by grace (eſpecially in converſion) that though it may will, or not will; yet it will certainly & infallibly move that way, to which Gods grace enclines it. For indeed the freedome which theſe men ſpeake for, is a freedome of the will from the grace of God. For they would have the will ſo free from Gods grace, that grace ſhould not actuate and worke it to will and to doe. For other freedome of the will wee acknowledge, even the moſt excellent freedome; affirming, that when the will is thus moved by God, it willeth freely that way to which Gods grace moveth it; yea, moſt freely, becauſe moſt willingly. For this is the ſoveraignty of power iſſuing from the higheſt cauſe, that it worketh in ſecond cauſes according to their own natures: and therefore it workes in the will of man, by making it moſt freely willing. Accordingly grace doth ſo worke in the will, that the will determines it ſelfe that way to which grace doth incline it. And thus (as it hath been well obſerved) *The feare of overthrowing Free-will is removed, ſince things are violently moved by a contrary cauſe, but never by their* *Hiſt. Trent. lib. 2.*

their owne: And God being the cause of the will, to say it is moved by God, is to say it is moved by it selfe. And indeed this is the chiefe freedome of the will which wee maintaine, when the will doth freely move, being moved by the highest cause, whose service is perfect freedome: Onely, because the word hath been abused,[k] we do abstain from that terme, which by this abuse is likely to be mis-understood. But this highest and most excellent freedome wee truly maintaine, even that by which the will is free, when God worketh it freely to will: Yet many Romists complaine, because no other freedome will please them, but that the will may be freed from God, and not be wrought by him to will as he will. But thus doe they mainly fight against Gods glory, and mans safety: For first, great glory is got hereby unto God, that hee can turne the wills that are most averse from him, and make them willingly and gladly to will what he willeth: Even *Saul* breathing out threatnings and slaughter in his naturall will, hee can change into *Paul*, in his new and spirituall will, *ready not onely to be bound, but to dye for the Name of the Lord Jesus.* And thus he that glorieth, can only glory in the Lord. Secondly, it gives God the

k Vocabulum ambiguum in altero sensum verum & bonum, in altero falsum & pernicioſum. *Bellar. lib. 4. de lib. arb. cap. 6. ex Calvin. Inſtit. lib. 2. cap. 2.*

Act 9. 1, 6. & 21. 13.

the glory of performing his promiſes: God hath promiſed a Seed to the woman, even Chriſt myſticall, as well as Chriſt perſonall; and hee hath promiſed a Seed to *Abraham* out of all Nations. Now, by this effectuall power on the wils of men, doth hee performe his promiſes: Therefore the Pſalmiſt, when hee ſpeakes of Gods eſtabliſhing Chriſts Kingdome, ſaith rightly, *The people ſhall bee willing in the day of thy power:* and accordingly, *Abraham*, having received the promiſe of this Seed, is ſaid to beleeve, that *what God had promiſed hee was able to performe:* Hee did not beleeve in the wils of men left free from Gods ruling and effectuall grace, that they would performe Gods promiſe; for indeed ſo hee might have beene deceived: but hee beleeved in God and his power, that hee would performe this promiſed Seed; and accordingly the Seed of promiſe is borne like *Iſaac*, by the will and power of the Promiſer. And in thus beleeving it is ſaid, That *Abraham* gave glory to God. Wherefore, this being *Abrahams* faith, and this faith of *Abraham* giving glory to God, Let men firſt conſider, whether they can bee the Seede of *Abraham* that have not this faith of *Abraham*.

Rev. 12.17. Gal. 3.16, 18, 29.

Pſal. 110.2,3. Pſal. 2.8.

Rom. 4.21.

Rom. 9.7,8.

Rom. 4.11,24.

braham. And next, If this faith of *Abraham* give glory to God, Let men bee affraid by a different faith, even a faith in mans free will for the performance of Gods promiſes, to rob God of his glory. Thirdly, it gives God the glory of our prayers; for therefore wee pray unto God that his Kingdome may come, and his will may bee done, becauſe wee beleeve that Gods effectuall grace doth ſet up his kingdome in our Wils, and cauſe them to will the Will of God. Therefore we pray to God for this doing of Gods will, which wee could not pray for to God, if God did not produce this effect: for otherwiſe the Free-will-prayer muſt run thus; Lord give mee onely ſuch free will, that I may chuſe whether I will doe thy will or no; and not, that thy will may bee certainely done. But for the certaine and ſure doing of Gods will, they muſt pray to their owne free wils, which they beleeve doe bring the poſſibilitie of doing Gods will into effect. But this is many wayes abominable; One abomination it is to pray to God that I may doe his will, and yet not beleeve that God worketh the will and the deed for which I pray. Another, not to pray indeed that Gods will may bee done, though

though Christ hath commanded it, but to pray that it may not bee done, as well as bee done. For if I pray onely to God that hee may meerely leave it to my will whether his will shall bee done or not, I doe not pray certainely that his will may bee done, but that it may stand in an even ballance, whether it shall bee done or not: and then it is very possible, yea likely, (as wofull experience hath too often shewed) that his Will will not be done. But howsoever, sure it is, to God they cannot pray; but (which is another abomination) must pray to their owne wils that Gods will may bee surely done, the certainty of doing Gods will being suspended onely on their owne wils, and not depending on Gods effectuall grace. How much better doth our Liturgie imitate this patterne of Christ Jesus, and fulfill his direction? It prayes for the King, *That he may alway incline to Gods will, and walke in his way*: and for the people, *That they may leade a godly, righteous, and sober life; that they may in all things obey Gods blessed will; that they may ever obey his godly motions in righteousnesse and true holinesse; that they may please God both in will and in deede; That his grace may prevent and follow us, and make*

Collect of Christ his Circumcision. First Sunday in Lent.

First Sunday after Trinity.

17. Sunday.

make us continually to bee given to all good works. And indeed, these prayers, and especially the Lords prayer, being so soundly good that the soules of men cannot but approve and use them, it doth seeme to evince, that those who doe use these prayers, though otherwise they seeme to favour this Romish free will, yet doe not heartily beleeve that free will which crosseth and denyeth these prayers: as on the other side, it would bee a mighty accusation, if they should so beleeve free will, that they could not say the Lords prayer. Lastly, It takes from God the glory of praise and thanks for our obedience; and especially, for our differing from others: for the free-will-men cannot praise God so well as the Pharisee, who yet was not justified; for, they cannot say, *Father, I thank thee that I am not like other men*; but they must say, Father, I thank thee that I was like other men, and had the same free will and grace which they had; but, That I am not like other men, I thank my owne free will, which, by a different use of the same grace, wherein by thee I was made like other men, hath made mee unlike to them. To conclude, This opinion of free will, as it robs God of his glory, so it robs man of

Quidam non credendo credunt. *Tertul.*

of his ſafety; for it hangs mans ſafety upon mans free will: God and his grace doe not keepe man, but mans free will keepes grace, and by grace keepes man; grace dependeth on the will, whether it ſhall bee kept it ſelfe, and whether it ſhall keepe man or loſe him: But thus the will, grace, and the man are not ſafely [a] *kept by the power of God unto ſalvation.* Man is brought back againe into the ſtate of free will which the old *Adam* had, and loſt; but with this diſadvantage, that hee hath now a mighty *law* [b] *in his members, rebelling againſt the law of his minde,* which the old *Adam* had not: And now ſhall man, with all his imperfections iſſuing from this body of ſinne, ſtand by free will, wherewith *Adam* in his full perfection fell? Whoſoever thinks ſo, hath need to thinke better of his imperfect ſelfe, then of perfect *Adam*: But, for my part, I ſee great cauſe to bee affraid of that free will which hath undone him. Againe, Is there no more ſtabilitie iſſuing from the ſecond *Adam*, Chriſt Jeſus, who is God and man, then there would have beene by deſcent from the firſt *Adam*, who was only a man? Doth Regeneration from Chriſt give no more ſtabilitie with his ſeed, then with Ge-

a Natura humana etiamſi in illa integritate in qua eſt condita permaneret nullo modo ſeipſam, Creatore ſuo non adjuvante, ſervaret. *Concil. Ar. Ca.* 19.
1 Pet. 1. 5.
b Rom. 7. 23.

neration ſhould have beene communicated to us deſcending from the old *Adam*, if hee had ſtood in perfection? Yet of Chriſt that is ſaid which could never bee ſpoken of *Adam*, nor can bee ſpoken of free will; Hee is that Rock on which the Church being grounded, *The gates of Hell cannot prevaile againſt* her: And of the Seed of God given through this ſecond *Adam*, wee read, It is a remaining Seede, which keepes us from reigning ſin. Briefely, as wee are borne of promiſe, ſo God gave to the promiſed Seed a Land of promiſe; and the bringing that Seed unto the Land of promiſe is ſure to this Seede by the effectuall power of God the Promiſer, as the promiſed Seed was ſurely given by his promiſe: And accordingly, for the eſtabliſhing our hearts, wee doe often heare of the * faithfulneſſe of God who hath promiſed. In God therefore is our ſafety, and not in our owne free will; Hee is our Shepheard, therefore wee doe not feare; his grace keepeth our wils and us, and our wils fundamentally and finally keepe not this grace and us. And thus Gods glory and mans ſafety are joyned together by Gods powerfull grace; and therefore wee may cloſe up this Point in the words of Saint

Mat. 16.

Joh. 3.9.

* 1 Cor. 1.9.
1 Cor. 10.13.
1 Theſ. 5.14.
2 Theſ. 3.3.
Heb. 10.23.

Saint *Paul, God ſhall preſerve us unto his heavenly Kingdome; to him bee glory for ever, Amen.* Yet may wee add this Leſſon as a Corollary from the joynt conſideration of Saint *Pauls* Converſion and Doctrine, That they who have felt moſt the effectuall power of Gods grace in their converſion from the kingdome of Sathan unto God, will be moſt earneſt in teaching this grace, and in giving glory to God for that effectuall grace by which they have been converted.

Yea, let us hereunto joyne that memorable [a] Caution, which may ſerve for a Load-ſtone to direct thoſe that ſayle in the deepe of this Controverſie to the harbour of ſafety where they would bee, *That in all doubts and difficulties they incline to that opinion which gives moſt glory to God:* For, as it hath beene well taught, *This is the diſpoſition of godly mindes, to attribute nothing to themſelves, but all to the grace of God; whence it will come to paſſe, that though a man ſhould give never ſo much to the grace of God, and thereby take away ſomewhat from the power of Nature and free will, hee ſhall never depart from piety: but when*

a *Caſſ. Art.* 18. *ex Bonavent.* Hoc piarum mentium eſt, ut nil ſibi tribuant, ſed totum gratiæ Dei; unde, quantumcunque aliquis det gratiæ Dei, a pietate non recedet, etiamſi multa tribuendo gratiæ Dei, aliquid ſubtrahat poteſtati Naturæ, vel liberi arbitrii: cùm verò aliquid gratiæ Dei ſubtrahitur, & Naturæ tribuitur quòd gratiæ eſt, ibi poteſt periculum intervenire.

ſomething is taken from Grace and given to Nature, thence danger may ariſe.

Hee goes on: *So alſo doe they play at faſt and looſe, when in the ſixth Article of holy Scripture, they enumerate all thoſe Books of the old Teſtament which they allow to be Canonicall; wherein, by the way, they are rather* [b] *Jewes then Chriſtians, for not admitting the Books of* Judith, *the* Maccabees, *and divers others in the Canon.* This Authour is ſtill buſie in bringing in the number of Canonicall Books for fundamentall; (as before in the Creed) when his owne Maſters put it not among their Explicites and Fundamentals.

But yet, if the number were on all ſides taken for a Fundamentall, our Church hath ſufficiently expreſſed her meaning to men whoſe eyes are ſingle, and not troubled with the fiery humour of uncharitableneſſe and contention: For firſt, for the number of the old, they enumerate (as himſelfe confeſſeth) all the Bookes of the old Teſtament which they account Canonicall; ſo then, if the number of Canonicall Books bee a Fundamentall, the Articles have ſhewed this Fundamentall concerning the old Teſtament: Yet thus hee is not pleaſed, but is ſtill angry with the Articles, to his

b Then was a Saint of Rome & a Cardinall rather Jewes then Chriſtians, by the Cavaliers cenſure; for thus ſaith *Lorca*, Gravior Controverſia eſt de his libris, quos à Canone rejiciunt, non ſolum hæretici recentiores, ſed etiam ſanctus *Antonius* & *Cajetanus*. *Tract. de loc. Cathol. lib.* 1. *Diſp.* 3. *Mem.* 3. ubi de libris *Tobiæ*, *Judith*, *Eccleſiaſtici*, *Sapientiæ*, & *Maccabæorum* diſputat.

his owne hurt, and runnes againſt them with a ſword, whoſe point he turns againſt his owne ſoule, and the head againſt our Church: For hee ſaith, *They are rather Jewes then Chriſtians, for not admitting the Bookes of* Judith, *the Maccabees, &c.* But the Authour endangereth himſelfe in this point, to be cenſured as neither good Jew, nor good Chriſtian. For Saint *Paul*, who was an excellent both Jew and Chriſtian, ſaith, That whereas great was the preferment of the Jew, yet herein it ſtood chiefly, *Becauſe that unto them were committed the Oracles of God.* So that if that was the chiefe preferment of the Jew under the Law and Old Teſtament, that the Oracles of God were committed to them; what ſhall we ſay of that Chriſtian, that takes this chiefe preferment from them, and ſcandalizeth them and others for following them, even in that wherein the holy Ghoſt by Saint *Paul* giveth them a chiefe preferment? Againe, if thoſe were the Oracles of God which were committed to the Jewes, and theſe of *Judith* and Maccabees were not committed to them by God as his Oracles, and accordingly not received by them; either theſe are not Gods Oracles, or Saint *Pauls* word will bee denied,

Rom 3. 1, 2.

that Gods Oracles were committed to the Jewes. So that the Authour hath herein good matter, not for pennance onely, but for true and hearty repentance; for shaming the Jewes and us for following them in that very point, wherein Saint *Paul* saith, that their preferment or advantage chiefly consisteth. Againe, the Romists themselves hold the Church of the Jewes to have been the true Church in the time of the Law; and the high Priest an unerring head of that Church, as our Authour before hath taught us. Now is it not against these Romists owne grounds to say, That the Church of the Jewes, when it was unerring, did erre in the number of Canonicall Scriptures, a fundamentall of this Authour, or else an impertinency? Therefore *Lorca* more warily alloweth [a] (though in danger to be censured for a Jew) That those Books were anciently given to the Jewes. However, if the high Priest had not then the infallibility to discerne Canonicall Scriptures, how hath the Pope now that infallibility? For our Authour brings in the infallibility of the individuall high Priest, to prove (as it should seem) the present infallibility of the Pope; so that the high Priest either had this infallibility, and so the Authour

[a] Nec tamen concedendum est, hos libros antiquæ Synagogæ, ante adventum Christi ignotos fuisse, & extra Canonem; quoniam Ecclesia ab eis pro Apostolicis sacros libros accepit. *Lorca quo sup.*

thour is put to ſhame, for ſhaming the Jews in their diſcerning and numbering the Canonicall Scriptures; or hee had not this infallibility, and ſo he is put to confuſion, in his proving the Popes infallibility by him that was fallible.

But hee goes on, and talkes of Trifling, and not onely talkes of it, but doth it: *They trifle alſo* (ſaith hee) *when they tell us that they underſtand thoſe onely Bookes both of the old and New Teſtament to be Canonicall, of whoſe authority there was never any doubt in the Church. For they know as well as wee, that the Apocalyps, the Epiſtle of St.* James, *Saint* Jude, *and one of Saint* Peters, *were not acknowledged, till proofes were made, during the ſpace of three or foure hundred years after Chriſt our Lord.* But if a Romiſt had written the ſame words which our Articles do, no queſtion he would have found out ſome gentle conſtruction, to have made it ſound and good; perchance hee would have ſaid, that there was never any generall doubt in the Church, and that the univerſall Church never doubted them: (For wee know, that the moſt ancient Fathers received them, and uſed teſtimonies from them) Or, upon the word, *Doubt*, there was no juſt ſound, or ſufficient doubt of

them, no doubt that was worth the name of a doubt. But indeed, this Article (as it seemes) mainly looking to the Apocryphals of the Old Testament, wherein alone stands the doubt, and difference of number between us and Rome; it might hold it sufficient to use such words as concerned that difference, not mentioning or regarding ancient differences in that of the New Testament, wherein between us and Rome is present agreement. But yet more trifling and frivolous is our Authours inference: *These men have been pleased out of their great grace to admit them, though the Maccabees must be rejected, because they speak of prayer for the dead.* For we, or rather the Scripture hath shewed before, why the Maccabees are not received as Canonicall; because, contrary to this Authour, but agreeable to Saint *Paul*, they were not committed to the [b] Jewes as the Oracles of God. So we [c] found them left out of the Canon, and doe not thrust them out: But they are Romists that bring in the Maccabees to be Canonicall, to prove prayers for the dead;

b Hanc Scripturam quæ appellatur Maccabæorum, Judæi non habent sicut Legem, & Prophetas, & Psalmos, &c. *August. cont. Epist. Gaudent. l. 2. ca. 23.* c Non oportet libros qui sunt extra Canonem legere, nisi solos Canonicos Novi & Veteris Testamenti. Quæ autem oporteat legi, & in authoritatem recipi hæc sunt, *Geneseos, Exodus, &c.* At Maccabæorum libri in hoc Catalogo nusquam leguntur. *Concil. Laodicen. in sexta Synodo confirmatum.*

becaufe

because they have no proofe for them in the Canon. If the Canon prove not prayers for the dead, being beneficiall to the Papacie, the Papacie must make Canon, to prove prayers for the dead. For surely, if Apocrypha had not been made Canon, there had been no Canon to prove their Apocryphall prayer for the dead.

But now concerning the Bookes of the New Testament, the Authour hath discovered an Elephant in an Atome: *Observe*, saith hee, *what this booke of Articles saith concerning the Canonicall Bookes of the New Testament*; it saith onely this: *All the bookes of the New Testament, as they are commonly received, wee doe receive, and account them for Canonicall. But why doe they not particularly enumerate all the bookes which they acknowledge to be of the New Testament, as they had done them of the Old?* A strange wonder, and one that deserved observation; and an observation that well deserved a question: but the question scarce deserves an answer; especially seeing the Authour answers himselfe before he makes the question. For first, who doth not see, that in the bookes of the New Testament, there being no differences between us and the Romists, it was sufficient to say, That those

are

are received for Canonicall, which are commonly received?

And secondly, this Authour himselfe so farre answers his owne question before he makes it, that hee acknowledgeth, the Page fore-going, *That these men have been pleased, out of their great grace, to admit Saint* James, *Saint* Jude, *&c.* Yet now he takes a deep exception for not naming St. *James*, which is so admitted, that hee himselfe can by name say that we admit him. So it seems wee had no great depth in hiding the name of Saint *James*, which our Authour, as shallow as his pen runs, did so easily find. But I confesse, I am sorry both for him and my selfe: for him, that hee is troubled with working such Cob-webs; and for my selfe, that I have the labour of sweeping them away. Yet will hee needs goe on in such industrious vanities: *But abstracting from all these insincerities, wherewith that booke of Articles is full fraught, they doe not so much as say, that the Articles of Doctrine which they deliver are fundamentall, either all, or halfe, or any one thereof, or that they are necessarily to be beleeved by them, or the contrary damnable if it be beleeved by us. But they are glad to walk in a cloud for the reasons which have been already toucht.* Our Author commends

commends the booke of Articles, while he calls the Insincerities of it, *These Insincerities*; that is, these which before have been shewed to be invisible, and no Insincerities; Insincerities only in the eye of the Author, which did cast the shape of them on the booke, when he read it.

But, saith he, *They shew not which are fundamentall, and which are not:* Neither did they ever promise you that they would do so. The fundamentalls are said to be there, but no man said, for ought I know, that there it was shewed which are fundamentalls, and which are not. Your selves hold points of importance, which are more fundamentall, and to bee explicitely knowne; and doth every Romish Councell tell you which are these points, and which are not? And if it doth not, why doe you demand it of our Church in her Synod, more then of your own? Or if you can excuse your own, why doe you quarrell with ours? It was not the intended, much lesse promised businesse of our Church, there to distinguish fundamentalls from superedifications; but to set downe both fundamentalls, and superedifications. And these being taught to her children, the Spirit of Christ the foundation, will discover the fundamentalls to his

his members, and thereby settle them on Christ, and further build them up by the superedifications, according to their appointed measure. And I have before shewed how our fundamentalls may bee discerned, though I may say somewhat like to that of our Saviour to the Jewes, *Why of your selves discern ye not that which is right, and rightly fundamentall?* For if you know how to find out these grounds of Christianity, which must bee explicitely knowne, which your selves acknowledge to be more fundamentall, you may easily find out our fundamentalls; so that all this is but an empty out-cry, to affright the Reader with noise without reason: thus to call for a designment of fundamentalls, where none was undertaken, and where in like case your selves do it not; and to quarrell with fundamentalls, which your self and yours do acknowledge. Yet when Romists have agreed of the set number themselves, let them send to us their Catalogue defined by a Synod, and it may be we may deale with them upon exchange.

The Cavalier goes on: *Master* Rogers *indeed in the Analysis which hee makes of those nine and thirty Articles, speakes loud enough by way of taxing the Doctrine of the Church*

Church of Rome, as being contrary to that of the Church of England; and hee gives it many ill names as his impure ſpirit can deviſe; and affirmes, among other things, that many Papiſts, and namely, the Franciſcans, bluſh not to affirme, that S. Francis *is the holy Ghoſt, and that Chriſt is the Saviour of men, but one mother* Jane *is the Saviour of women: a moſt execrable aſperſion of* Poſtellius *the Jeſuite; with a great deale of ſuch baſe traſh as this: And yet his Booke is declared to have beene peruſed, and by the lawfull Authoritie of the Church of England permitted to be publick: But yet even Maſter* Rogers *himſelfe is not ſo valiant as to tell us in particular which point of their doctrine is fundamentall to ſalvation, and which is not.* True it is, that Maſter *Rogers* doth very clearely and audibly ſpeake againſt, and condemn divers errours of the Church of Rome, as being not onely contrary to the doctrine of the Church of England, but to the Word of God, with which commonly he confronts the errours which hee brings forth to judgement. And among them hee ſheweth ſome errours of a high nature, which make Saviours of Merits and Maſſes, and Popiſh Pardons; yea, which carry the faith of the ſoule from God

God unto man, the Pope and his Councels, and, for ought I see, hee doth not give worse names then the purest and holiest Spirit gives to the Pope, who calleth him, *the Man of sinne, and sonne of perdition, &c.* And the impurity which this Authour at his owne costs, and upon his owne word layes on him, Mr *Rogers* layes on Rome by proofes and allegations, as in divers places, so particularly in the nineteenth Article, *Propos.* 7. whereof the Title is this, *That the Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith:* But, for that to which this Authours spirit gives the ill name of *base trash*, it is brought in as the filth of his owne Associates, and testified by other Writers; and therefore the baseness of it most justly should light on them that are the first Authours of it. Neither is it strange amongst Papists to make creatures to share salvation with our Saviour; the hymnes concerning the milke of the blessed Virgin, the bloud of *Thomas*, the vertue of the woodden Crosse, singing it aloud in the ears of the world. Filthinesse and baseness, most abominable, and that deserves to bee

2 Thess. 2.

Tu per *Thomæ* sanguinem, &c.
Lac Matris miscere volo cum sanguine Nati. Ave salus totius seculi, Arbor salutifera. Item, In Cruce Christi ponimus spem salutis; Cantat enim Ecclesia, O Crux, ave spes unica, &c. *Aquin.* 3. *Quæst.* 25. *Art.* 4.

swept

ſwept out of the Church with deteſtation, and to bee carried out as the *Filthineſſe out of the holy Place* in the Reformation of *Hezekiah*: And why, in an equall judgement, ſhould not Maſter *Rogers* his Books much rather be permitted to bee publick for naming ſuch filthineſſe with deteſtation, then Rome allowed to bee Catholick, though uſing ſuch filthineſſe with practicall approbation? Laſtly, The want of valour in Maſter *Rogers* to tell us which point of our doctrine is fundamentall, and which is not, I thinke is no juſt accuſation; becauſe, for ought I know, hee did not undertake this as his buſineſſe; neither had any Romiſh Cavalier yet challenged him upon this quarrell. 2 Chro. 29.5.

Sect. III.

Wherein is diſcovered the vanity of his boaſting, That the Proteſtant Church is unlikely to define which are the fundamentall differences betwixt them and the Papiſts, ſince they ſcarce dare avow any difference at all.

HEe goes on; *Much leſſe is there any appearance that ever the Church of England*

England should doe it; since even now wee have seene, that it dares not, in divers points, so much as declare in publick manner, that it professes the expresse contrary of what wee held: Nay, wee are not likely to see the fundamentall points of faith, whereof they talke so loud, to bee avowed by so much as either of the Universities; yea, or yet by any one Colledge or Societie of learned men amongst them. This Authour is exceedingly troubled for want of more division, and complaines there is not opposition enough betweene us and Rome; yet, when wee expresse a contrariety to the Tenents of Rome, then hee cryes out, There is such a crossenesse betweene us, that wee cannot bee one Church: and when wee doe not expresse it, then Wee dare not so much as declare it in publick manner. And now he calls for Fundamentals, as *Goliah* for Combatants, *Give mee a man that wee may fight together*; and yet a man would thinke, that one trained up in the Schoole of Rome to such an eminence, as to take him to bee her Champion and Cavalier, should so know the first grounds of Christianity, which himselfe calls more fundamentall, that hee should not make it a quarrell against us, that wee doe not teach him: Yet, before

hath

hath beene ſhewed, how a man that hath not much more skill then himſelfe, may gheſſe with as much certainty at our fundamentals, as at his owne Romiſh Explicites. But if hee lack work for his Cavalier, and to that end deſire plaine points of Controverſie, our Church hath evidently declared her judgement againſt the Papall Supremacy, Tranſubſtantiation, Worſhip of Images, Merits, Purgatory, Prayer in an unknowne tongue, Sacrifice of the Maſſe, and divers other points: And I wonder how this Authour got leave either of his judgement or modeſty, to ſay, that ſhee who dares in theſe points to declare her oppoſition to the Synagogue of Rome, dare not doe it in others, if ſhee pleaſed: For, to omit the other points, ſhee that dares declare her oppoſition againſt the Popes Supremacie, hath dared to oppoſe the very Head and Heart of Popery; and if ſhee dare oppoſe the Head, why ſhould ſhee bee afraid of the Limmes and Branches? But, both in the Head and many Branches, our Church hath declared her judgement; and therein may hee and his fellowes exerciſe their valour, if they doe ſo much overflow with it, even to complaining of want of quarrels: And when they have diſpatched

theſe Controverſies, and quit themſelves in them like Cavaliers, then let them call for more, and find fault with want of differences. And now if I would anſwer a wiſe man according to his wiſdome, I would uſe his owne words, and make them ſpeak againſt himſelfe and his fellowes; *We are not likely to ſee their Romiſh Explicites, whereof they talke ſo loud, avowed by their Univerſities, Colledges, or Councels, &c. Yea, we are not likely to ſee the point of worſhipping images with* Latria; *nor the Popes power to depoſe Kings, determined by any Councell: and yet of theſe points Papiſts ſpeak aloud, & for them fill the world with Treaſons againſt God in heaven, and Gods Deputies on earth.* And I might, with very little exchange, adjoyne his own following words; *The reaſon of their Reſervation is plaine: for, if a Councell ſhould bee convinced of errours, their maine Cauſe would receive a mortall wound. But now, when ſome particular men defend theſe errours, they may ſay as Maſter* Hart *did to Maſter* Reynolds, *I care not for the judgement of* Andradius, *or* Cajetane, *or any other private man, though you could bring an hundred of them.* But I am weary of waiting on his words, which either have no weight, or weight to preſſe himſelfe to the

Reynolds and *Harts* conference, *Chap.* 2. *diſt.* 2.

the ground. But a ſwelling, yet moſt empty vanity, is that ſaying which our Authour imagineth to bee great with reaſon; *I have heard ſome Catholicks affirme (and that, to my thinking, with great reaſon) that they would hold it to bee no ill work for them, if the pretended Colledge of Chelſey, or any other, were founded by Proteſtants, expreſly for writing Books of Controverſie by common conſent.* For, as I ſaid before, Our Church by common conſent hath declared her judgement in divers points of Controverſie already named, and the Romiſts have here worke enough to confute, if they can, what hath beene eſtabliſhed by common conſent, *Hic Rhodus, Hic ſaltus.* This they have aſſayed hitherto with ſhame and loſſe; and though they loſe by the quarrels they have already undertaken, yet they are not aſhamed to call for more quarrels, that is, for more loſſe. Beſides, this vanity may bee turned againſt themſelves: For, why ſhould not we alſo demand, *That the Pope and his Councell ſhould eſtabliſh a Colledge at Rome, or Rhemes, whith ſhould write Controverſies by a Pſeudo-Catholcik conſent? which when they have done, then let them call for a Colledge from us.* I wiſh this Au-

thour would try to ſpeake ſomething againſt us, wherein hee might not ſpeake againſt himſelfe. But our Cavalier is now like a Ship drawing neere to the Harbour, and his water is ſtill ſhallower and ſhallower: yet hath he deſcryed one Doctor, of whom, if hee doe not make prize, all his Adventures are loſt: But what if wee diſclaime the Doctor, as Maſter *Hart* did *Andradius* and *Cajetane*? then is our Authour put to ſilence, for want of a Colledge writing with common conſent: Yet ſaying to our ſelves theſe and the like exceptions, Let us ſee what hee ſaith; and firſt, take notice of the Preface, which, like a Beadle, doth uſher and make way for the Doctor; *On the other ſide, at times they make tart Invectives againſt us for declaring ſo many, yea, and all the Doctrines of our Church to bee fundamentall; ſo farre forth, as that whoſoever refuſes obſtinately to beleeve any of of them, doth forfeit the ſalvation of his ſoule. And in the ſtrength of this zeale of theirs, Doctor* Dunne, *in a Sermon made before his Majeſty at his firſt happy comming to this Crown, doth bitterly exclaime againſt the Catholick Roman Church, as making every toy to bee fundamentall:* And can you

you blame our Writers or Preachers to reprove you, that you will damne ſo many ſoules for toyes, yea, for errours? For herein they have God for their patterne, and your patterne is that which God reproved in *Jonah*. For we, with the Father of Mercie, would ſave many thouſand ſoules, who by faith in Chriſt the foundation are united unto God, and by repentance and regeneration doe ſtrive and endeavour to obey him. But you, imitating the fault of *Jonah*, for the Popes honour and ſupremacy, will have many thouſands of ſuch beleeving and penitent ſoules to be damned (who know not the right hand from the left, in many of your frivolous Doctrines) if the Pope doe affirme it: For example; If a man beleeve all the Truths in the Bible, and all thoſe which are in the Romiſh Decrees, and withall lives juſtly, ſoberly, and godly; yet beleeves not, that it is unlawfull for Goſſips to marry, this man muſt bee damned. And how may not Preachers then ſay to the Romiſts, *Now walke yee not charitably, when through your vanities the brother muſt periſh, for whom Chriſt died?* Chriſt would have ſaved him as a foundation of ſalvation; but the

new and ſuppoſititious foundation, the Pope, damneth him whom Chriſt would ſave. But the beſt is, hee who by a fundamentall faith is built upon Chriſt the true foundation, can never be damned by unbeleeving any Article of faith created and coined by the Pope, a counterfeit foundation.

And here, while the Authour doth quarrell with the poorneſſes of the Doctour, not being able to maintaine a combate with his riches; it ſeemes hee doth it with a greater poorneſſe: For what a poore quarrelling is it with the Doctour for ſaying, *That Papiſts will not let Proteſtants to bee ſaved, though they beleeve the ſame Creed, except they will beleeve the ſame Mathematicks, and govern themſelves by the ſame Kalendar*: when this Authour knowes his meaning, and expreſſed it himſelfe in the words nearly preceding, *That the Romane Church makes toyes fundamentalls?* And might not the Phariſees thus have taken a poore exception at our Saviour for ſaying, that they ſtrained Gnats, whereas they ſtrained not Gnats, but payed the tythe of Mint and Cummin? Beſides, he doth not ſay, that it is really ſo done; but premiſing this: *When every*

every thing must be called Foundation, wee shall never know where to stop, where to consist. If we should beleeve their Sacrificium incruentum, *their unbloudy sacrifice in the Masse; if we did not beleeve their* Sacrificium cruentum *too, that there was a power in that Church to sacrifice the bloud of Kings, wee should be said to be defective in a fundamentall Article. If we should admit their Metaphysickes, their transcendent Transubstantiation, and admit their Chimiques, their Purgatory fires, and their Mythologie and Poetry, their apparitions of soules and spirits; they would bind us to their Mathematicks too, and they would not let us be saved, except we would reforme our Almanackes to their ten daies, and reforme our clockes to their foure and twenty houres; for who can tell when there is an end of Articles of faith, in an arbitrary and occasionall Religion?* So the Doctour only shewes how such an unlimited making of fundamentalls, may goe on in a perpetuall procession, it having already made things not so profitable as Clocks and Kalendars, Articles of faith, and points fundamentall: Witnesse the Service in an unknowne tongue, the Lords Supper without wine, &c. But the Cavalier fights in earnest

with this ſuppoſition, and tells us, that *Romiſts doe rather governe themſelves with the leſſe perfect Kalendar, which now is uſed in this place: Yea, hee gives a morall of this their deed; letting the world ſee thereby how willingly we can accommodate to them in all things, which belong not meerly to Religion.* The controverſie of Kalendars, I leave to the Critickes of time, to bee decided and rectified in their *emendatione Temporum.* But the argument of accommodation, taken from our Almanackes, is retorted by a greater argument remembred in our Almanackes: For, when in them wee ſee the Papiſts Treaſon on the fifth of November, wee are thereby put in mind, that Papiſts doe not accommodate to Proteſtants in all things that belong not meerly to Religion. For it is not meerly a matter of Religion for a King to ſit in Parliament; and yet the Papiſts would have accommodated him, by blowing him up with powder, thus ſitting in Parliament.

But the Cavalier having thus ſpoken to ill effect, to amend the matter, brings not forth the Doctours words, but his ſaying to this effect: But that the Reader may be his owne guide, and the Doctour the ſpeaker of his

his owne effect, and the Cavaliers faire carriage may more plainly appeare, I will here confront the Doctours words with the Cavaliers. The Doctours words are these: *Call not superedifications, foundations; nor call not the furniture of the house, foundations; call not ceremoniall and rituall things, essentiall parts of Religion, and of the worship of God, otherwise then as they imply disobedience: for obedience to lawfull authority is alwaies an essentiall part of Religion.* The Cavalier thus repeats him, *That difference in beliefe in points which are not very important, is not to prejudice a mans salvation, unlesse by not beleeving them hee commit a disobedience withall. For*, saith he, *obedience indeed is of the essence of Religion.* I thinke that the Cavalier, seeing his face in this glasse, finds that it lookes red with blushing at the mis-reporting of the Doctour. The Doctour speakes of ceremonies, the Cavalier reports him speaking of differences in beliefe: The Doctour speakes of ceremonies commanded by lawfull authority; the Cavalier of points of faith, commanded by the unlawfull authority of the Pope. But if it please him to remember what hath been already told him, That the Church, much lesse

lesse the a Pope, hath an Inerrability in points of small importance; and where she hath no Inerrability, she hath no authority. Again, in respect of the different capacities of the hearers, all are not capable of every little point and subtlety of faith: and I thinke no Pope hath power to command his disciples to beleeve that, which their capacity is not able to understand. But lawfull Rites or Ceremonies, not being points of faith, but of action; and being easie to bee understood, the obedience to lawfull authority in them may more concerne the essence of Religion, then obedience to the Pope in those small points of faith, wherein the Pope hath no unerring power, and nó authority to make a lawfull

a It were good that the Cavalier would answer his own great Masters, *Driedo*, *Castro*, and *Vasquez*, who say, that a Law-maker cannot at his pleasure by his command, make a sinne veniall or mortall. Materiæ quæ præcipitur gravitas & utilitas tantæ considerationis est, ut non pendeat ex voluntate Legislatoris ad mortalem, aut venialem culpam obligare, posito semel præcepto, sed ex ipsa majore gravitate & levitate respectu finis, cujus gratiâ præcipitur culpa venialis, aut mortalis judicanda sit. *Vasquez. 1.2. Disp. 158. cap. 4.* And it seemes it is not for the Popes honour to command points of small importance: For *Thomas Aquinas* saith of the Pope, Ad quem majores & difficiliores Ecclesiæ quæstiones referuntur. *22. quæst. 1. A. 10.* So it seemes this Eagle should not take Flies. But the Councell of Ephesus, Decrevit sancta hæc Synodus alteram fidem; Nemini licere proferre, aut scribere, aut componere præter eam quæ definita fuit à sanctis Patribus apud Nicæam urbem in Spiritu sancto congregatis. And *Athanasius* gives a reason for it: Nam fides quæ mihi à Patribus, secundùm sacras Scripturas, & Confessionibus confirmata est, satis mihi idonea efficaxque videbatur ad omnem impietatem emovendam, & pietatem ejus, quæ in Christo est, fidei constituendam. *Athanas. ad Epict. epist. Corinth.*

command;

command; for the people doe not ſinfully diſobey, where the Pope hath no lawfull authority to command.

The Author having thus loſt his premiſſes and proofes, yet goes on to a concluſion, which cannot but be loſt in the loſſe of his premiſſes; ſo that his concluding inferences, *This ſhall ſerve for diſcharge both of what they object againſt our unity in faith, and of what they alledge in the behalfe of theirs:* And, *I conceive, that I have ſufficiently ſecured theſe two maine grounds, upon which this whole diſcourſe is turned*, are but commendations of a falſe conception, and of a diſcourſe, which is turned upon grounds over-turned: For neither is his firſt ground ſufficiently ſecured, *That there is but one true Faith, and one true Religion and Church, out of which there is no ſalvation*; the word *Out* being underſtood in the ſenſe of the Authour, that is, That if a man be out of the faith profeſſed in the Church in the leaſt haire, part, or degree, that there can bee to him no ſalvation. Nor more ſecured is his ſecond ground, *That Catholicks and Proteſtants cannot poſsibly be accounted of that one Religion, Church, and Faith.* For, as it may be true that Proteſtants and all Catholickes doe not agree in every ſmall

title

title and mite of faith; yet it is moſt true, that true Catholickes and Proteſtants are ſo entirely of one ſaving Faith and Religion, that they are alſo of one Church. And from theſe Catholickes, I deſire not to exclude all of the Romane Dioceſſe: But indeed Papiſts, whoſe humane faith is grounded on the Pope, as their foundation, being ready to beleeve Idolatry, Treaſon, or whatſoever the Pope ſhall decree for a matter of faith, theſe I know not how to account members with us of that true Church, whereof Chriſt is the Head. They are not ſo truly Chriſtians of Chriſt, as Papiſts of the Pope.

But ſtill I inferre, that when the Authour hath his two grounds granted, That if Proteſtants and Papiſts bee not of that one Church wherein is ſalvation; yet Papiſts are uncharitable for damning Proteſtants who are of that Church wherein is ſalvation; ſo that neither are his grounds ſufficiently ſecured, neither if they were, are Papiſts ſecured ſufficiently from uncharitableneſſe. But after his pretended ſufficient ſecuring of his grounds (either by way of ſupererogation, or becauſe hee was not ſecure of his ſecuring) hee yet brings in more proofe, that we are of two Religions: *And now,*

now for the finall proofe of this laſt point, according even to their practice as well as ours; Let my Reader but look upon the body of their Lawes made againſt us, and eſpecially upon the Preambles thereof, wherein they plentifully ſhew how hatefull an opinion they have of our Church; Let him looke upon the ſeverall Acts of State which have iſſued from my Lords of the Councell: Let him look upon the Proclamations which have beene made and publiſhed from time to time: Let him looke upon the large Commiſſions which have beene granted to Purſuivants, whereby that ſcumme of the world hath beene, and is enabled both to ranſome and ranſack us at their pleaſure. Surely, thus farre there is little ſaid, but that many of the late Traytours againſt the French King may take up for a proofe that they were not of one Religion with that King, becauſe againſt them there iſſued Acts of State, Proclamations, Meſſengers or Purſuivants (though all of them perchance were not the ſcumme of the Countrey) to apprehend and ranſack them. But hee goes farther; *Let him looke upon thoſe ſpeeches which have beene uttered in both Houſes of Parliament, not onely againſt Profeſſours, but even the Profeſſion it ſelfe of*

of our Religion; and how his moſt excellent Majeſtie hath beene importuned by their petitions to add more weight to our miſeries: for thus it will eaſily bee ſeene, how falſe, how rotten, how ſuperſtitious, how idolatrous, how deteſtable, how damnable, and even deſtructive of all truth and goodneſſe they profeſſe themſelves to eſteeme our Religion: And in fine, that wee carry ſuch a marke of the Beaſt in our foreheads, as muſt needs, in their opinion, ſhut up the gates of heaven againſt us, and ſet open the gates of hell to devoure and ſwallow us up: So that, certainly, wee are no more of one Church with them in their opinion, then they are of one with us in ours. Here indeed hee hath many good Epithites of Popery, rotten, ſuperſtitious, idolatrous, &c. but I finde one great one wanting, and that is *trayterous*; for this Epithite had a great ſhare in the Parliamentary Complaints and Accuſations of Popery. But, to anſwer his many words in few, (becauſe they were anſwered in that which laſt preceded) wee deny not, but that which wee call Popery, and Papiſts call their Religion (that is, a beleeeving in the Pope, and obeying of him commanding Idolatry, Treaſon, Rebellion, and whatſoever

whatsoever else hee shall please to decree for a point of faith) is a rotten, superstitious, idolatrous, and traiterous Religion; And of this it is truely said in the prayers of the fifth of November, This their Religion is Rebellion, *their faith is faction, their practice murdering of soules and bodies.* But yet wee charitably hope, that there are some, though two few, who have not so bowed the knees of their soules to this *Baal* of Rome, that they submit their soules and faiths to him in all his idolatrous and trayterous Doctrines, Decrees, and Commands; but being rather in Rome then of Rome, are Christs and not the Popes; and therefore will heare Christs voice, and not the Popes, when the Popes voice is the voice of a stranger, and an enemy to Christ.

CHAP.

CHAP. XII.

Wherein the Cavaliers tenth and last Chapter is annihilated, which hee calleth a Recapitulation.

Sect. I.

The totall of the Cavaliers many nothings is cast up in two short Conclusions, contrary to all that which hee hath indeavoured to prove: And some additionals to that totall examined; viz. The false remedies of his impertinent feare, lest Papists should grow in love with the civility of Protestants.

THe Cavalier having said many nothings in his former discourse, hee now summes up these nothings, which being never so many, yet it is well knowne they can amount but to nothing. Wherefore, not to make this work tedious by unnecessary repetitions, I referre the Reader to the

the former ſeverall confutations and annihilations of the particulars, out of which he would here frame this Recapitulation: and inſteed of the Authour's not inferred, but intruded Concluſion upon forlorne and vaniſhing premiſſes, this Concluſion ſtill ſtands right and ſtrong for us, that ſince there is but one true Church, and one ſaving faith, and the Proteſtants (notwithſtanding any of this Authours hollow, anſwerable, and anſwered objections, from difference in Sacraments, Traditions, &c. doe hold and beleeve this ſaving faith, and ſo are the true Church; the Papacie and adherents thereof profeſſing a difference and diviſion from them, ſo farre as to bee of another Church and faith, doe excommunicate themſelves moſt heavily, even to damnation. And ſecondly, The Proteſtants being the true Church, the Romiſts ſeparating themſelves from us, perſecuting us and pronouncing damnation againſt us, doe herein exceeding uncharitably, while they cut off, hate, perſecute, and ſentence unto hell and damnation the true Church, even the living members of Chriſt Jeſus: For indeed, Papiſts can never prove againſt us any change of the Foundation, and therefore are uncharita-

ble in damning those who are lively stones, built on that onely Foundation and corner stone, Christ Jesus. But, as if Rome were not enough uncharitable, and though the Title seemed to tell us that the Cavalier would but have recapitulated his former uncharitable speeches; yet hee breakes forth into new Capitulations and Incentives of uncharitableness: He doubts (yea seemes to bee grieved) that some of the Romish Communion, *seeing the fair and just conversation of Protestants, may grow into love with them and their Religion.* But let the Cavalier upon better consideration remember, that this is not the great and most dangerous and suspicable fault of Popery, that it is so in love with Civility, that for it it neglects Religion; but that Popery hath so mightily depraved and corrupted Religion, that Popish Religion hath destroyed Civility, and faireness of Nature: So that, whereas Religion should have advanced men beyond naturall candour and faireness; Popish Religion hath destroyed this naturall faireness, and made them worse then men, whom true Religion would have lifted up above men, unto Saints; an evident mark that it is not a true, but a false and foule Religion: This appeareth

peareth plainely in those of the powder Treason; divers of which were men of candid natures, and ingenuous dispositions; yet by Popish Religion turned out of nature, made worse then themselves, and brought to the acting of the most unnaturall of Treasons. A foule Religion, that doth blacke even the white of nature; yet the Cavalier desiring, Romishly, *to dye white into black*, hee prescribes Antidotes, and Remedies of Love and Charity; and thus adviseth his Readers to hatred and opposition against Protestants: *See how Saint* John *carryed himselfe towards* Cerinthus, *and* Policarpe *to* Marcyon, *and Saint* Anthony *to the Arrians, and a thousand others. And lest it should bee thought that Saints fall not foule but onely upon such Hereticks that deny even the very prime Articles of Christian Religion, which concerne either God the Father, or the immediate person of Christ our Lord himselfe: Cast but an eye upon Saint* Bernard, *that milde and mercifull man of God, and see how hee treats the Heretitks of his time, who had too much affinity with those of ours; See yee Dogges, see yee Detractors.* Behold how hee gives his Romists patternes and presidents to

Videte detractores, videte canes, &c.

make them *fall foule* with us; but indeed, his firſt Preſidents are impertinent, for they ſhew a falling foule with ſuch as wee are not: wherefore, becauſe his firſt patternes were incongruous, and would not ſerve the turne (thoſe hereſies of *Cerinthus* not belonging to us) hee leapes over many hundred yeeres of the purer times of the Church, where, it ſeemes, hee could not finde grounds for his better falling foule with us; and at length comes unto the times of Popiſh errours and ſuperſtitions; there hee findes a good old man, one, I thinke, of the ſeven thouſand which belonged to Gods Election, though not altogether without a glaſſe on his eyes, party-coloured by the prejudice of his birth and education in thoſe times of ſuperſtition: This good man hee ſeeth angry with ſome of his time that derided the Baptiſme of infants, Prayers for the dead, and the Suffrages of Saints; the former of which did juſtly deſerve a ſharpe reproofe; and indeede, upon that hee chiefely inſiſts in his confutation. But the later wee impute to the ſuperſtitious darkneſſe of the times, and would have covered theſe ſores of this holy man, but that this Authour will needes diſcover

cover the nakednesse of his father. Yet, if he will but looke into that very Sermon of *Bernard*, hee shall see more just and weighty reasons to accuse his owne Romists for crimes, which draw Almighty God himselfe to fall foule with some of their chiefe limbs and members. For here hee disputes against that forbidding of marriage which defiles the Church with adulterous, incestuous, and unnaturall sinners, whom hee calls, *The monsters of men*; yet by Romes forbidding marriage, such monsters have been too often found among those, who yet are called Priests, Abbots, Monkes, and Friars. But yet, that this Champion may still nourish his root of wormwood and division, and that the Romish palates may be still kept in distaste and loathing of us, he saith of Protestants, *That they are cruell enough to such as they see not, and withall their civility, and curtesie, and suavity in ordinary conversation, they can find in their Hereticall hearts at a clap to rob all dead men of the help*

a Superstitionis impietatem nomine Religionis intitulant—— In operimentum turpitudinis continentiæ se insigniere voto.—Hi adeo, aut bestiales sunt, ut non advertant qualiter omni immunditiæ laxat habenas qui nuptias damnat, aut certè ita pleni nequitiâ, & diabolicâ malignitate absorpti, ut advertentes dissimulent, & lœtentur in perditione hominum. Tolle de Ecclesia honorabile Connubium,

& thorum immaculatum, nonne reples eam concubinariis, incestuosis, seminifluis, mollibus, masculorum concubitoribus, & omni denique genere immundorum? Elige ergo utrumlibet, aut salvari universa hæc MONSTRA hominum, aut numerum salvandorum ad continentium redigi paucitatem. *Bernard. in Cant. serm. 66.*

and comfort of the prayers of the living, and all living men of the prayers of the Saints, who are in heaven; and the same Saints, of all the honour which Catholickes pay to them here on earth: to omit in this place their infinite and innumerable detractions, and ſlanders, and reproaches of the whole Church of God. But here is as little verity as charity; for the three *Alls*, are all three untruths. For it is not true, that Proteſtants rob *all* the dead of the prayers of the living: For firſt, thoſe dead which are in heaven, are not robbed of prayers by denying prayers to thoſe that are not in heaven, but ſuppoſed to be in Purgatory. Secondly, thoſe prayers that belong to the dead, wee give for them; and that is, to joyne with them in their own prayers: even
Revel.6.9,10. the prayers *of the ſoules of Saints under the Altar.* We pray that God would haſten the comming of Chriſt, and ſo their reſurrection and their conſummation in glory. And to this end, that God will haſten the
Revel.19.1,2. judgement of the great Whore, which hath ſhed their bloud, and avenge it on her. A ſecond untruth is this, That wee rob *all* living men of the prayers of the Saints in heaven; I might indeed ſay, that this building

ding is of another ſtuffe, and different from the foundation, *That wee are cruell to thoſe that wee ſee not*; for wee ſee thoſe that are living: But, howſoever, it is alſo untrue; for wee allow and imbrace the prayers of the Saints in heaven for the living; yea, wee doubt not, but that thoſe ſoules who are in the triumphant part of the Church, and perfect in charity, doe love that part of the Church which is here militant, and pray for her victory, and that it may bee joyned with her in triumphant glory. True it is, that we find not in the Scripture, that the Saints departed have ſuch knowledge of the particular affaires of the Saints living, that wee can beleeve by a ſupernaturall faith that they know our neceſſities, our thoughts, and deſires. And, *what is without faith being ſinne*, we dare not offer prayers without faith, leſt they ſhould bee turned into ſinne. Thirdly, it is no leſſe untrue, That wee rob Saints of *all* the honour which true Catholickes pay unto them. The name of the Saints is to us as a precious ointment, and it is kept by us in everlaſting remembrance. We delight to make mention of their heavenly vertues, of their valiant actions, and conſtant paſſions, of their wiſe counſells, powerfull exhortations, ex-

Rom.14.23.

Eccleſ.7.1.

Pſal.112.6.

cellent expoſitions of divine truths in their ſayings, ſermons, and writings. We deſire to follow their examples, to bee inſtructed by their knowledge, to bee inflamed with their zeale, and enlived with their heats, who quicken being dead, as the dead Prophet enlived the dead ſouldier. Theſe honours we doe them, and thus ſhould it bee done to thoſe whom God doth honour. And if thus we doe honour them, then far from truth is it, that wee rob them of all that honour which true Catholickes pay them. And laſtly, where hee ſpeakes of infinite detractions, ſlanders, and reproaches of the whole Church of God; this is a moſt unjuſt, and unjuſtifiable ſlander. We reverence the whole Church of God as our Mother, we love her peace; and to this end is that which is written in the firſt Chapter, and to this end are theſe lines, which write againſt this ſlander. Wee reproach not the whole Church; but a botch, a wen, a diſeaſe, and burthen in the Church: A faction, that diſturbs and diſtracts the Church; and which, to ſet up a counterfeit head, teares the true body of Chriſt into pieces: And this ſeemes alſo to bee the buſineſſe of this Champion in this worke; and even at this time, when by unjuſt accuſations

ſations hee both perſwades to uncharitable diviſions, and ſtrives by his clamours to terrifie ſoules into the net of the Papacie. But this Champion, while hee liveth, will never be able to prove, that the Papacy (or the Pope and his faction) is the Church: And yet, untill he prove this, all his booke is but a carkaſſe, meere dead paper, without ſtrength and life: In the meane time, they are moſt guilty of detractions, ſlanders, and reproaches of the whole Church of God, that lay the title of damnable Heretickes or Schiſmatickes on all the members of the whole Catholick Church, that are not ſubject unto the *Man of ſinne, which ſits as God in the Temple of God.*

Sect. II.

An abſurd complement of the Cavaliers, attended with three groſſe ſlanders of the Proteſtants Religion, That it is a profeſſion ſuted to the pleaſure of ſuperiours. Secondly, that the ground of it is ſenſe and appetite. Thirdly, that they labour more for conformity then unity, are all anſwered.

AND now after his bitter pill of diſſention, to take away the offence of it, and that

that at parting hee may flatter the taſte of his Reader with a farewell of ſweetneſſe, he puts this ſugar to it: *All which I have not ſaid either by way of aggravating their ſinnes, or of alienating men from their perſons, which I eſteeme and love, and deſire to ſerve with my whole heart.* If the Reader will make a due conjunction of this with the former, and make a right conſtruction of the whole, he may ſee it runne into this confuſednesſe, *The Romiſh faction muſt bee rigorous to Proteſtants, and avoid them, as Saint* John *did* Cerinthus, &c. *Yea, they muſt fall foule upon them, though holding leſſer hereſies, and call them Dogs; they muſt take them for cruell Robbers of the living and the dead, for ſlanderers and detracters, and all this is well done, and may bee done without being alienated from their perſons.* But doth this Authour thinke that there will bee a *ſeparation, a falling foule,* and an *accounting of us for Dogs without alienating of affections from our perſons?* Or would hee have ſuch a not alienating from our perſons, as, upon meeting with us, to part preſently from us, or to fall foule upon us, and to call us Dogs? Surely, whatſoever this Authour afterwards ſpeakes of his intent, his former words teach ſuch a ſeparation, diviſion,

vision, and hatred, that these later words doe not take them away; but onely make a faire shew by a mannerly distinction, teaching a counterfeit art of falling foule upon men, without being alienated from their persons. But will any wise man thinke it a charitable speech, if *Catesby* should say unto *Faulx*, *Be not alienated from the person of the King, nor of his royall issue, nor of the Nobility*, but onely fall foule upon them, and blow them up with gun-powder? As for that following profession towards their persons so diversly expressed, *which I esteeme, and love, and desire to serve with my whole heart*, I acknowledge them to be faire words, and of a very good countenance: But perchance, by some other way there might have been given to a doubtfull Reader more solid satisfaction. For a scrupulous Reader may possibly say, that these words by Travellers are vented often but as the froth of complement, and by Romists are often eluded by a latent equivocation, or mentall reservation, and may now bee doubted, because they doe come in suspiciously with very bad company; even as attendants on exhortations and incentives, to separate from Protestants, to esteeme them as Dogs, and to fall foule upon them; yea,

yea, not to hold the Reader in doubt, but to let him ſee there is no ſoundneſſe in your diſtinction of not hating our perſons, you haye in this booke before taught, that Page 35. *hee who doth not obey your Church, bee taken for no other then a Pagan, or a Publican, that is, a meere Idolater in his Religion, and for a moſt infamous and baſe perſon in his converſation.* The Reader might have been more ſoundly ſatisfied, if in ſtead of all theſe verbs, (eſteeme, love, and ſerve) the Cavalier had onely ſaid this ſingle ſentence, with one adverb, I have heartily taken the oath of Allegiance.

As for his good intent, in ſhewing us what Hereſie is, and how odious, we thank him for it, and doe make this uſe of it, That becauſe Hereſie is ſo odious, therefore we abhorre the Papacy, which hath in it ſundry Hereſies, Idolatries, and Doctrines of Divels, and is not the Church, but a faction in the Church; and deſire by grace to continue true and lively members of the Church, truly Catholick, conſiſting of all Kinreds, Tribes, and Nations over the face of the whole earth, whereof Chriſt Jeſus is the onely and unqueſtionable Head. And if by the Authours miſ-perſwaſions wee ſhould remove from this truly univerſall Church

Church to become members of the Papacie, wee ſhould remove from the Church truely Catholick, to a piece and portion in the Church; and that not ſo much a piece of the Church, as a faction and diſeaſe in the Church; whereof the taking away, and not the increaſe is a ſpeciall, if not only preſervation of the unity and health of the Church truly catholick. And towards this let the Pope hear his [a]better, even a better Pope then any ſince him, making a queſtion which he cannot well anſwer but by removing his univerſall Headſhip; *what wilt thou anſwer to Chriſt the Head, who goeſt about to ſubjugate all his members to thee?* And elſewhere [b] he ſaith, that *ſuch a one is the fore-runner of Antichriſt.* But ſuch a one was the Pope within twenty yeers after this was written. And if the Pope, a thouſand yeers ſince, was the fore-runner of Antichriſt, we may well thinke that Antichriſt is not all this time behind his fore-runner.

And now, if the Popes univerſall Headſhip bee an Antichriſtian errour, and an errour unanſwerable at the laſt day, it were

a Tu quid Chriſto univerſalis ſanctæ Eccleſiæ capiti in extremi judicii dicturus es examine, qui cuncta ejus membra tibimet conaris univerſalis appellatione ſupponere? Quis rogo in hoc tam perverſo vocabulo, niſi ille ad incitandum proponitur, qui diſpectis Angelorũ legionibus ſecum ſocialiter conſtitutis ad culmen conatus eſt ſingularitatis erumpere, ut & nulli ſubeſſe, & ſolus omnibus præeſſe videretur. *Greg. Mag. lib. 4. Epiſt. 38.* b Ego autem fidenter dico, quia quiſquis ſe univerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit. *Id. lib. 6. Epiſt. 30. Mauritio Auguſto.*

were good that the Authour himſelfe being moved by his owne motives, would withdraw his faith from this Antichriſtian hereticall Headſhip, and become a right childe of the Church, truely Chriſtian and Catholick; wherein, and not in the Papacy, is ſalvation: But how farre from verity this is which followeth, I thinke hee cannot but ſee when he comes to himſelfe; his words or inſimulations are theſe, *What indeed doe they, but ſhew by their whole courſe, that they deſire, and reſolve to beleeve and profeſſe according to the occaſion, and to comply with the ſuperiour powers of this world?* But doth the Authour beleeve when hee is awaked what hee ſpake in this dreame? Have the Proteſtants done thus? or doth not this Authour know that they have not thus done? Whom doe Papiſts eſteeme a ſuperiour Power in the world above the Popes? Therefore they have blaſphemed him into a King of

a *John Tankerill*, a Batchelour of Divinity, defended, that the Pope, Vicar of Chriſt, is Monarch of the Church, and may deprive Kings & Princes, who diſobey his commandments, of their Kingdomes, States, and Dignities. For which hee being condemned to recant by the French, the Court of Rome ſpake of the French men as of loſt ſheepe, who denyed the Authority given by Chriſt to Saint *Peter*. *Hiſt. Trent. lib.* 5. And yet *Optatus* ſaith, Cùm ſuper Imperatorem non ſit, niſi ſolus Deus qui fecit Imperatorem.—Dixiſti, Ego ſum Deus; Ideo, quia quamvis non ſit uſus hâc voce, tamen aut facit, aut paſſus eſt quòd defectum hujus vocis impleret. Extulit cor ſuum ut nullum hominem ſibi comparandum arbitraretur & tumore mentis ſuæ altior ſibi viſus eſt eſſe; quia quicquid eſt ſupra homines jam quaſi Deus eſt. *lib.* 3.

kings,

kings, and Lord of lords. And did *Luther*, and the first Protestants comply with this superiour Power of the world? Hee [b] neglected both the threatnings of *Cajetane*, and the faire promises of *Vergerius*. Againe, in Queene *Maries* dayes, did those whom you burned here comply with the superiour powers in point of Religion? Yea, looke through Christendome, and your owne fires, which you have kindled to consume a world of Protestants, will flash into your faces, blast them, and make them look red with the shame of this scandall.

[b] *Hist. Trent. lib. 1.*

And that which followes is a like empty of Truth; but, indeed, that emptinesse is againe filled up with malice: *They desire to obey appetite and sense, without being ever so much as told, if they can chuse, that they must lose heaven for their labour.* You have had Scriptures, Fathers, and Reasons for our Religion, which never yet were, nor never can bee answered; and with these hath Popery beene battered into pieces. Why then talke you of appetite and sense, when your owne smart and shame can tell you, that wee have had stronger weapons which have beaten you with sound blows? Rather speake of sense and appetite when you

you ſee a Papiſt in his fat dayes, before Aſhwedneſday, to make worke for the Prieſt, or ſpeak of ſenſe and appetite when a King is moved to goe to the dames of Paris, and then offered to have a Cardinall (a man of ſenſe and appetite) to be his Confeſſor, as *Lewis* the eleventh at the enterview told *Edward* the fourth: rather ſpeake of ſenſe and appetite among the ſtalled Monks, the fleſhly Cardinals, the luxurious Popes, that may draw a world of ſoules into hell both by doctrine and example, and who of you durſt ſay to ſuch a one, What doſt thou? or in our Authours words, *tell them that they muſt have hell for their labour*. But indeed, wee juſtly take it ill, that Papiſts ſhould tell us, that when wee are going to heaven, we ſhould loſe heaven for our labour, onely becauſe wee give not up our ſoules to this Man and Head of ſinne, by ſchiſme and errour leading millions of ſoules from heaven to hell.

Hee goes on, and ſayes; *The children in this are as like their Mother as they can looke: For, who perceives not that the Proteſtant Church doth rather carry a reſpect to outward conformity, then to reall unity in matter of Religion; and that indeed they*

are

are but as in jeſt, when there is ſpeech of ſaving ſoules in any one Church rather then in another? A large ſcandall caſt on a whole Church, (and, I doubt, once this Authours Mother) yet without proofe, and againſt proofe; for no proofe doth hee bring that our Church is in jeſt in matters of Religion, or accounts all Religious alike: and even his owne words next following might have holpen him to diſprove his owne falſe witneſſe; *It is true that they make both Lawes and Canons, whereby they obliged men under a world of penalties to frequent their Churches, and to receive their Sacraments.* For the Lawes and Canons which hee mentions, doe expreſſe a care for the beleeving her doctrine, ſince they command a ſubſcription to it, a teaching and preaching of it (and preaching, Saint *Paul* ſaith, is the meanes of beleeving), and laſtly Excommunication againſt thoſe that affirme the contrary: But the Authour, having ſpoken a broad ſcandall againſt the whole Church, brings in a very narrow tax of ſome Miniſters for a proofe of it: *For I put the caſe, If a man who were knowne to be wholly affected in his heart of the Catho-*

Rom. 10. 14, 17.

It is likely the Pope himſelfe was of a contrary opinion to the Cavalier, and doubted that uniformity would bring to unity, and therefore forbad his Diſciples this uniformity.

lick faith, ſhould yet, for the ſaving of his lands or goods, reſolve to comply with their Lawes, by going to their Churches, and by receiving their Communion; yea, and withall, ſhould declare in company the day before, that hee was reſolved to doe ſo the day after, for the onely ſaving of his eſtate, and for the ſhewing of obedience to the Kings Lawes; thongh yet withall hee were perſwaded that their Sacraments were unlawfull, and their Church impure: Would that a *Miniſter refuſe to let him goe to his Service, and for to communicate with the reſt? Infallibly hee would not; and wee ſee daily, that they doe not in like occaſions; for that Church, as I ſaid, aſpires not to unity, but uniformity.* But here firſt let the Reader take notice, That the Cavalier brings in ſons of Rome as like the mother as they can looke, and juſt the ſame which hee reproved before. For hee ſpeakes of a man who is wholly affected in his heart to the Romiſh faith, and yet, for ſaving his goods, will come to the Church and receive our Communion. Now let me borrow the Cavaliers words, and ſee how his owne words doe fit with his owne Catholicks; *They profeſſe according to the occaſion, and comply with the ſuperiour Powers of this world, and obey the motions*

a It ſeems, Miniſters had need to looke carefully to their carriage; eſpecially, ſince notice is given of a book written by Papiſts, of the lives of divers, with their names and actions.

motions of appetite and ſenſe, and are as like their mother Rome as they can looke, who for a long time hath fitted Religion to temporall ends, if wee may beleeve judicious and truth-telling *Guicciardin*.

But now, for the admitting of ſuch a one to receive as ſhall profeſſe his beleeving our Church to bee impure, and our Sacraments unlawfull, I can hardly thinke that this Authour beleeves that our Church doth allow it: For the Canons do excommunicate, *ipſo facto*, thoſe that ſay our Church is not true, and maintaineth the Apoſtles doctrine, or affirme part of the Articles is erroneous: now, the doctrine of our Sacraments is a part of the Articles. Beſides, the Rubrick before the Communion doth order, *That if any have done any wrong to his neighbor by word or deed, the Curate having knowledge thereof, ſhall call him, and adverti ſe him in any wiſe not to preſume to come to the Lords Table, untill hee have openly declared himſelf to have truly repented.* Now, I think our Church is a very neer and honourable neighbour, and that hee who profeſſeth that hee holds her impure, doth alſo profeſſe, that hee exceedingly wrongs her; and then you may ſee what doth follow: But that I may ſomewhat ſpeak for Romiſts,

Can. 3. Can. 5.

Romiſts; Though Rome, which is called an Harlot, cannot but have a Whores forehead, yet I profeſſe, that I know no Romiſt ſo impudent, I never heard of one, & in charity, I can hardly think there is ſuch a one, that will openly profeſſe our Sacrament to bee unlawfull, and yet receive it preſently upon the ſaying of it: for my part, if I were a Romiſt, though I indeed knew ſuch Romiſh Catholicks, I ſhould not boaſt of their ſhame to the Proteſtants, it ſhewing an extreme need of ſcandalous objections, when a man muſt firſt caſt the filth of a ſcandall at his owne *wholly affected* (for ſo he termes them) *Catholicks*, that it may rebound from their faces and light on Proteſtants. And, for our aſpiring to unity, it is far more reall and ſolide then ſuch a ſingle and ſlight objection can diſſolve or diſſever; for we have thoſe mighty bonds of unity, *One God the Father of all, one Lord, and one Spirit; one Baptiſme, and one ſaving Faith.* Neither is our faith left looſe to Libertiniſme, but the doctrine of it is contained in Articles agreed and ſubſcribed to by the Clergy, and enacted by the State, and (as hath been ſhewed) there is Authority and Law for the puniſhment of thoſe that caſt ſcandals upon it.

Ephes. 4.

SECT.

Sect. III.

Wherein a vaine boaſt of the Romiſts confidence in maintaining their Religion by Excommunications is confuted: And an inconſiderate charge, That treaſon is pretended againſt Papiſts Prieſts in this Realme, becauſe wee dare not avow the puniſhing them for hereſie, is retorted.

BUt I wonder no leſſe, that this Cavalier ſhould withall boaſt of his Catholicke Church, *That ſhee is ſo farre from obliging a man that beleeves not in his heart as ſhee teacheth, under pecuniary mulcts, to repaire to her Service and Sacraments, that ſhe will by no meanes admit him thereunto, till hee have firſt cleared himſelfe of that ſuſpicion, and ſufficiently ſhewed himſelfe free from any ſuch want of beliefe.* For firſt, what kind of converts are thoſe, whom Rome from whatſoever hereſie converteth by the Faggot, and admits to her Sacraments? And is there not very juſt cauſe to ſuſpect, that *they beleeve not from the heart all that ſhe teacheth*, or at leaſt doe not ſufficiently *ſhew themſelves free from any ſuch want of beliefe*, when they are turned to their

new faith, onely by such woodden arguments? Secondly, it seemes this Authours Catholicke Church is not the same Catholicke Church whereof [a] *Optatus* and Saint *Austin* were members. For Catholickes of that Church did compell men to Church by penalties, that did not altogether beleeve in their heart as the Church taught. And wee know, the Churches intent is to bring them to heare, and by hearing to beleeve what shee teacheth, and so to fit them for the Sacraments. Thirdly, [b] *Bellarmine* himselfe confesseth, that the Church hath used such meanes for the reducing of Heretickes; and in the very terms which the Authour denieth, *Pecuniary mulcts.* And whereas our Authour ettsoones speakes of *Ostiarii*, set to keep out men of contrary beliefe, what knowne Protestant in France is hindered, or at least how commonly are they admitted by the imaginary *Ostiarii* to bee present at the Masse? And, in the Archdukes Court, Pro-

a Sub persecutore Floro, Christiani Idolorum cogebantur ad Templa. Sub Macario pigri (Donatistæ) compellebantur ad Basilicam. Sub Horo dicebatur, ut negaretur Christus, & Idola rogarentur; contra, sub Macario commonebantur omnes, ut Deus unus pariter in Ecclesia ab omnibus coleretur. *Optat. lib.3.* Aliorum autem Imperatorum justitiam, legesque quæ vehementer adversus eos latæ sunt, quis ignorat? In quibus una Generalis adversus omnes qui Christianos se dici volunt, & Ecclesiæ Catholicæ non communicant, sed in suis separatim conventiculis congregantur, id continet ut vel ordinator Clerici, vel ipse ordinatus denis libris auri mulctetur. Locus verò ipse quo impia separatio congregatur, redigatur in Fiscum. *Aug. contra Parmen. lib.* 1. b Ecclesia paulatim progressa est, & omnia remedia experta, primò solum excommunicabat, deinde addidit PECUNIARIAM mulctam. *Bellar. de laicis, cap.* 21.

testants

teſtants have come to the Maſſe, and known to bee ſuch by moſt notorious Papiſts, though they came in only to ſee the acting of it. Secondly, what *Oſtiarii* did put off [c] *Catharinus* for holding contrary to Trent, *That a man by faith may bee ſure of his ſalvation?* Or [d] *Cajetan* for holding, *That infants dying without Baptiſme might be ſaved?* Who puts off the French, that hold the Councell to be above the Pope; a point of faith much differing from the preſent faith of Rome? That which followeth, I thinke at the firſt reading may appeare to bee the meere ſwelling of one that hath drunke the poyſoned cup in the hand of the Scarlet Lady. *This Church, enriched and endowed with the holy Ghoſt, proceeds like a body which knowes it ſelfe to belong to an omnipotent head, and feares not to avow both what it ſaith, and what it doth. And, as on the one ſide ſhee expreſſes all the ſuavity which can bee conceived, and is moſt ready to wrap up the moſt enormious ſinners of the world, and the moſt mortall enemies which ſhee hath, in the very bowels of her compaſſion, if they will come to God in the way of Penance.* For can the Reader keep himſelfe from laughter, when he ſeeth the lofty deſcription of this Romiſh fortitude;

c Tu id ſentis de certitudine tollente omnem dubietatem, ac ſi divinitùs nobis eſſet certò propoſitum, id eſſe revelatum à Deo. Ego verò, & credo Catholici omnes, auſcultantes SANCTUM DECRETUM, id abnegamus. *Dom. Soto. Apolog.*

d Caſtro libro 3. contra hæreſes verbo. Baptiſmus hæreſ. 9. ſententiam Cajetani, ut hæreticam damnare videtur. *Suarez m. 3. T. 3. diſp. 27. ſect. 3.*

and withall ſeeth the low puſillanimity and meanneſſe of the Pope, taking in an Excommunication denounced againſt the State of Venice, without penance and ſatisfaction; *and ſo neither avowing what it ſaith, nor what it doth,* to the plain diſavowing of that which this Cavalier ſaith? Againe, doth not this Church proceed much rather like a body ruled with a head poſſeſt not with a ſeventh vertue, but with many of the ſeven deadly ſinnes, whereof a great one is [e] Covetouſneſſe. For, doe wee not reade that (which may make a modeſt Romiſt to bluſh, when hee reades it) when the [f] Popes owne ſouldiers and ſervants fight for his ſupremacy, a principall point of their forged and fictitious faith, he by mony hath been brought from avowing what hee ſaid for thoſe ſervants, and their ſervices.

It followes, *Shee goes on ſo farre, if ſhee ſee cauſe to ſeparate them in the quality of Heretickes from her communion, and proceeds*

e Quod convocandi Concilii intentio ſatis ſincera non fuit, Romanæ avaritiæ artificioſa proviſio patefecit. Multi enim evocati, quibus iter eundi ad Concilium difficile vel intolerabile videbatur, interventu pecuniæ turpius exactæ quam præſtitæ relaxari meruerunt. *Neubridg. lib. 3. cap. 2.* Quando hactenus aurum Roma refudit? *Bernard. de conſider. lib. 3.* f At (nuntius ille Ruſi) priuſquam abeam tecum ſecretiùs agam: Manſit ergo ibi per dies plurimos——munera quibus ea cordi eſſe animadvertebat diſpertiendo, & pollicendo. Deductus ergo à ſententia Romanus Pontifex eſt. *Ladmer. lib. 2.* Nec mirum, nam omnes ſatisfactiones quæ pœnitentibus imponuntur à Confeſſore, juxta Eccleſiæ Romanæ ſtatuta poſſunt commutari in pecuniarias. *Texeda Hiſpanus Cs.*

not

not againſt them as againſt Traytors to Princes or States, according to that poore ſhift of Proteſtants, whoſe guilty conſciences make them not dare (though their hearts bee well bent that way) to puniſh our Prieſts capitally, as for a corrupt Religion; but they ſet upon them falſe and impudent pretexts of Treaſon. Firſt, We acknowledge, that the Pope doth outgoe this Authour with his Excommunication; for hee goes on ſo farre, not onely when hee ſees cauſe, but when hee ſees no cauſe, to ſeparate from his Communion, even without any proofe of hereſie: for, what cauſe was there ſeene of excommunicating the King of Navarre out of his Kingdome in the quality of an heretick, who was taken for a Romiſt; eſpecially ſince it is recorded, that the King of Spaine's conſcience in his death-bed was not ſatisfied with the Pope's eye-ſight of the cauſe; but ſpake as ſeeing cauſe of Reſtitution, where the Pope pretended cauſe of Excommunication? And what cauſe had the Venetians given of Excommunication, when their Reſtitution without penance ſhewes plainely, that they were without cauſe excommunicated? And what cauſe had the Pope for excom-

excommunicating Queene *Eliſabeth*, and giving away her Kingdome? And whereas you ſay, Shee proceeds not againſt them as againſt Traytors to Princes or States; This is ſo true, that I cannot confute it. But to make your truth yet more true, I muſt alſo add this, That your Papacy proceeds againſt Proteſtants, becauſe they will not bee Traytors to Princes or States; as appeares by the penance of the Iriſh Pilgrime formerly mentioned; and by the Bull of *Pius quintus*, where hee curſeth and excommunicateth thoſe ſubjects that will not bee Traytors to their Soveraigne: And indeed, by that Bull the Papiſts themſelves were exceedingly troubled betweene two feares; one of being tyed with the cords of this excommunication for want of Treaſon; and another, of being tyed up for Treaſon, in obeying this Excommunication: Which griefe, with the remedy thereof, I finde thus deſcribed by Maſter *Hart*, a not unlearned Romiſt; *The Bull of* Pius quintus *(for ſo much of it as is againſt the Queene) is holden among the Engliſh Catholicks for a lawfull ſentence, and a ſufficient diſcharge of her ſubjects fidelity, and ſo remaines*

Execution of Juſtice, pag. 16, 17.

maines in force; but in ſome points touching the Subjects, it is altered by the preſent Pope. For, where in that Bull all her ſubjects are commanded not to obey her, and ſhee being excommunicated and depoſed, all that doe obey her are likewiſe innodate and accurſed; which point is perillous to the Catholicks: for if they obey her, they bee in the Popes curſe; and if they diſobey her, they are in the Queenes danger: therefore the preſent Pope, to releeve them, hath altered that part of the Bull, and diſpenſed with them to obey and ſerve her without perill of Excommunication; which Diſpenſation is to endure but till it pleaſe the Pope otherwiſe to determine.

But whereas this Authour ſaith, That *the guilty conſciences of Proteſtants make them not dare to puniſh Prieſts capitally, as for a corrupt Religion*; I leave it to the wiſdome of State to conſider how farre ſuch an imputation of guilt deſerves to bee removed. And let his owne fellowes weigh with themſelves whether this Authour hath acted the part of a Cavalier both valiant and wiſe, thus to provoke clemencie armed with power, by putting the ſcandall and ſhame of

of guiltineſſe upon it? And whether hee hath not brought a kinde of neceſſitie of capitall puniſhments for the removing of his owne objection of guilt: eſpecially, ſince they who thus provoke patient clemency to turne into ſeverity, have alſo already made ſmooth the way for it; for they have [a] plentifully proved, *That Idolatry ſhould bee puniſhed with death*; And the other halfe have the Proteſtants mightily and inevitably evicted; That right or very Popery is right Idolatry: And now what hinders, but that this Authour may have his deſired concluſion of capitall puniſhment for an Idolatrous Religion, and not onely for Treaſon.

But as here his valour was inconſiderate, ſo now his inconſideration is valiant: For, not weighing the Treaſons of Prieſts, nor indeed, the reaſons by which they have

[a] Scripturis iiſdem confirmat quibus probat. *D. Cypr. de exhort. Mart. cap.* 5. Quod ſic Idolatriæ indignetur Deus, ut præceperit eos etiam interfici qui ſacrificare & ſervire Idolis ſuaſerint. Quo loco vide *Adnotat. num.* 27. *& latius in Epiſt. ejuſdem* 52. *ad Antonianum. Pamelius in Tertull. ad Scapul. n.* 8. Quum autem juſſu Divino debeat occidi Idololatra *Exod.* 22. —— *Moyſes* talium ſanguine putavit Levitarum ſuorum manus conſecratas iri, *Exod.* 32. quod & *Phinee* ad juſtitiam reputatum eſt, uſque in ſempiternum, *Num.* 25. *Pſalm.* 105. Propterea princeps, ut benè tibi ſit, auferas Prophetas iſtos, &c. *Quintinus inter Adnot. Pamelii. Tertull. de Præſcript. n.* 254. The Idolatry of Popery hath beene proved by many: and above many, by B. *Bilſon, Chriſt. Subject. part.* 4. B. *Morton* of the Maſſe, *lib.* 7. Dr. *Reynolds* de Idololatria Romana: And confeſſed before by *Caſſander*.

approved

approved the Justice of Lawes made against them; this Authour in a blind hardinesse, to his owne shame, doth accuse Protestants of Impudence and Falsehood. For, that many Priests have been actuall Traitors, our Chronicles too plentifully shew; and their owne [b] Pens have witnessed to the world the justice of our Lawes, even against those Priests who have not bin taken in actuall Treason. And now that this Authour may help us (as hee usually doth) towards his owne confutation, hee giveth us a sentence that is a sword for the slaying of his owne *Charity Mistaken*: His words are these; *As the Catholick Church is most perfectly charitable, so withall shee thinkes shee cannot expresse the vertue better, then by clearely distinguishing betweene truth and falshood, and by exhorting men to imbrace the one, and to avoid the other: so far off is she from demeriting by letting Protestants know, that if they dye impenitent in that Religion, they lose their soules.* Here is that truth which I told him long since, and which hath already served to overthrow a great part of his former discourse; *That Charity cannot be better expressed then by clearly distinguishing between truth and falshood, and by exhorting men to imbrace the one, and to avoyd*

b I hold directly the affirmative part, *scil.* That both her Majesties laws and proceedings against all sorts of Catholicks have bin milde and mercifull. *Watson Quodlibet. 8. Act. 9.* I said, that (*ceteris paribus*) her Majesties proceedings had been both mild and mercifull, and that wee are not so much to exclaime against the cruelty of the Persecution, as to admire how that any of us are left alive to talke of Religion. *Id. Appendix to the Quodlibets.*

avoyd the other. For, herein doe the Romists exceedingly offend against Charity, and can hardly better expresse the contrary (Uncharitableneſſe) then by putting truth into place of falſehood, and by exhorting men to imbrace falſehood, and to avoyd truth. And untill the Authour hath disproved this miſtaking, our Accuſation of Romiſh uncharitableneſſe ſtill ſtands on foote, and his owne plea for Rome lyes ſtill unproved: And Rome though very meritorious, yet doth much demerit, yea, ſinne againſt Charity, for falſly telling Proteſtants, That they loſe their ſoules if they dye impenitent in a true Religion.

CHAP.

CHAP. XIII.

Wherein are diſcuſſed divers falſe inferences from ſome Proteſtants doctrine, urged by the Cavalier in the Concluſion of his Booke, to ſeduce men to Popery; and encountred with ſome true inferences drawne from Popiſh doctrines, the better to perſwade men from that Sect.

SECT. I.

The Proteſtants deny all of Merit no principle of corrupt living.

THis Authour having loſt, or rather given away his cauſe in the premiſſes of his diſcourſe, the concluſion ſutable to ſuch loſing premiſſes ſhould have been a meere ſurrender: and accordingly he ſhould have ſaid, *That, notwithſtanding all improbabilities, it is very probable that Romiſts want charity to Proteſtants, when they take them for*

for odious perſons, fall foule on them, blow them up, burne them, and damne them. And ſecondly, That though it be true that there is but one Church, and one Faith, wherein is ſalvation: yet Proteſtants being of this one Church, and having this Faith, and ſo being in the way of ſalvation, it is not an untruth but a truth, that they want charity who hate and damne the Proteſtants which are ſaved.

Yet our Authour goes on like *Pharaoh*, and to him (as to *Pharaoh*) may be ſaid, *Knoweſt thou not yet that Egypt is deſtroyed?* Doth he not know the citie, which is ſpiritually Egypt and Sodome, is going to deſtruction? and the probabilities and reaſons are dead, by which (as by gariſons) this Egypt is maintained and defended? Wherefore it were good, that both he and Rome would *let the men goe, that they may ſerve the Lord their God.*

But Rome ſtill goes on in her purpoſe of holding the Church in bondage; yea, ſhee ſends forth Souldiers and Cavaliers to fetch back thoſe who are gone out from her yoke, whereof this Champion is one. And now, that the ſonnes of Rome may imitate the infirmities of Saint *Peter*, wherein eſpecially their Fathers are his Succeſſors

ſors, hee comes with a piece of that pitie wherewith Saint *Peter* would have Chriſt to have pitied himſelfe; but ſo, that (without pitie) hee ſhould have loſt the ſalvation of the whole world; ſo would this Authour have Proteſtants to pity themſelves, even to the danger of their ſalvation; and by a deadly Apoſtacie to turne from the living God to Romiſh Idolatry: But hee doubts his pitie will prove but a ſleight and empty perſwaſion, and therefore to a vaine pitie hee addeth ſome reaſons which want nothing more then truth to make them forcible; Hee ſaith, *That Proteſtant doctrine* (under his falſe Title of hereſie) *is a Nurſery of corrupt principles concerning life:* and when hee hath ſaid it, hee brings (as hee is wont) proofes that do not prove it; yet thus hee begins even in his Concluſion; *When they teach men that there is no merit belonging to good workes (though they bee confeſſ'd by us to flow but from the grace and goodneſſe of Chriſt our Lord) what courage doe they give men to bee frequent and chearfull in doing of good works?* But is not this ſpeech unworthy of a noble Cavalier, much more of a Chriſtian? For, were it not ignoble in a Knight, when his Father commands him to doe ſome valiant ſervice

for his honour or defence, to anſwer him, hee hath no courage to doe him ſervice, becauſe thereby he cannot merit any thing from him, ſeeing hee oweth all his ſervice, and himſelfe unto him? Thus, becauſe his Father hath deſerved all, therefore hee will doe nothing. Againe, If a Father ſhould tell his Sonne, Doe what thou canſt to pleaſe mee; or as *Iſaac, Goe kill mee ſome veniſon*, and I will freely give thee a bleſſing, though the veniſon deſerve it not: ſhould the Son wiſely returne this anſwer to his Father, Sir, I have no encouragement by your free promiſe or gift of this bleſſing, except I can merit it from you by my veniſon? But ingenuous Chriſtians, Saints, and Sonnes of God, whoſe underſtandings and wils are truely ennobled by the Divine Spirit, are farre of another minde; they have indeed the divine gift of Love, and thereby love God as a Father, that hath already ſo merited of them all that they are and have, that his merit is to them a moſt ſufficient motive to ſerve him heartily, even with all that might and being which they have received from him.

Accordingly, the man according to Gods owne heart calls upon all mankinde for

for their ſervice, as due to God for making them; *Come let us kneele and worſhip before God our Maker.* Pſal. 100. Againe, the love of God in redeeming us hath deſerved all our love and ſervice; and accordingly the Apoſtle rap'd into the third heaven, ſaith, *The love of Chriſt conſtraineth us:* 2 Cor. 5. 14. and why doth it conſtraine? *becauſe wee thus judge, that if Chriſt dyed for us, wee ſhould live to him.* 2. 15. Gods merits in creating and redeeming us are ſtrong motives to ſerve him, though wee cannot merit of him: though Gods merit is ſo great, that it hath ſwallowed up all our merits; we are therefore to ſerve him not the leſſe, but the more, the more hee hath deſerved beyond our requitall. A good Sonne would ſerve and obey this heavenly Father for that which hee hath done, though hee gave him nothing hereafter. And ſurely, if there were not ſuch an affection even in humanitie, how ſhould thee ſonne of a poore father ever doe him ſervice? But yet wee doe not ſtop here, becauſe the bounty of our heavenly Father doth not ſtop, but enlargeth it ſelfe further; for though God hath already deſerved of us all that we can doe, ſo that all that wee can doe were but our dutie: yet hee goes on, and promiſeth to

give rewards even for doing our duty: And doth not this reward move us as much, being given by free promiſe, as if it were gotten by the workers merit? yea, much more in a noble worker: For, ſuch a one will reaſon thus; My heavenly Father freely gives mee infinite rewards, even an
2 Cor. 4. 17. exceſſively exceeding weight of glory for ſmall and momentany paſſions and actions; hee gives mee that which hee is not bound to give, hee gives that which I can never deſerve; and ſhall I not couragiouſly and affectionately ſerve him who is ſo freely gracious and bountiful! to mee far beyond my deſerts? But indeed, much rather (and that contrary to Romiſh Divinity) out of a right conſideration of Gods great rewards, and our great unworthineſſe, (wee being,
a Gen. 32. 10. if *Jacob* ſay true, *leſſe then the leaſt of Gods mercies*) wee may truely affirme, That we can have no courage to good workes, if wee will not worke without a true confi-
Gen. 15. 1. dence of Merits: For, if Gods rewards be beyond all merits (as it needes muſt bee, ſince hee himſelfe, whom all that we have and are cannot merit, is our exceeding great reward) how ſhould there bee good works raiſed from the confidence in that merit which is not? And though there be an excellencie

cellency in the grace of the Spirit by which wee worke; yet even that grace is a free loane, and wee are debters to God for it, and how can wee merit of him by growing in debt unto him? especially, becauſe the money wherewith we ſhould pay thoſe debts is of a baſer Alloy, by the mixture of our corruption, then that which wee received, and whereby wee became debtors? And wee cannot pay debts, much leſſe become meriters by paying ten borrowed Talents of pure gold, with ten Talents of the metall of *Nebuchadnezzars* Image. Therefore the Saints [a] truſt perfectly in the grace of God, and not in their merits, and from that grace, as from a boundleſſe and bottomeleſſe Ocean, fetch moſt ſufficient motives of good works: While they have grace that enables them to worke, and grace that forgives the imperfection of their workes, and grace that rewards whatſoever goodneſſe is in their workes; yea, even *the*

[a] Sancti totam ſpem referunt ad miſericordiam Dei. *Lorca m.* 22. *Sect.* 2. *Diſp.* 3. *num.* 12. Summum malum eſt in operibus noſtris & meritis confidere; hoc enim eſt me itum Chriſti blaſphemare, *Ferus in Eccleſ.* 4. licet renitente Indice Exp. *Sandonal.* At *Ferus* etiam in *Jonæ cap.* 2. Qui in tentatione vel in ſeipſum, in ſua ſcilicet ſapientia, conſiliis, viribus, juſtitia, vel in quacunque creatura finaliter confidit, is verè vanitates obſervat, in arenam ædificat, & miſericordiam ſuam fruſtra relinquit, hoc eſt, Deum, qui eſt Miſericordia noſtra.

will for the deede, they are mightily encouraged to continue in good workes, knowing that *Their labour* thus *is not in vaine in the Lord.* And herein their hearts agree with the heart of him that rewardeth them; *For his eyes are on them that feare him, and truſt in his mercie.* They feare God, and by good workes keepe his Commandements; but they truſt not in the merits of their workes, but in Gods mercy: And in ſuch God takes delight, and loves to behold them; and if God love to behold them, hee will alſo bring them to behold him in a beatificall viſion.

1 Cor. 15. 58.

Pſal. 33. 18.

Facit Potentiam in brachio ſuo: In quo animadverte, quod beatam ſe eſſe dicat (beata Virgo) non proprio merito, atque virtute, ſed Dei in ſe habitantis clementiâ. *Hieronymus adverſ. Pelag. lib.* 1. Pſalm. 147. 24. Tum ergò juſti ſumus quando nos peccatores fatemur, & juſtitia noſtra non ex proprio merito, ſed ex Dei conſiſtit miſericordia. *Hieronym. Ib.* Joh. 17. 23, 24. Heb. 11. 5.

Sect. II.

Wherein are contained theſe two Tenets: 1. *That the beſt workes of Gods children are mixed with ſome ſinne.* 2. *That no man doth, or will perfectly fulfill the whole Law; And yet (contrary to the Cavaliers*

Cavaliers lame Inferences) there are encouragements ſufficient to good works, and to uſe our beſt endeavours toward the fulfilling of the Law.

BUt that which followeth next, requires a patient Reader: For, if the Articles of the Church of England bee but compared with this Authours words, I doubt the Reader will feele ſome need of patience; The Authours words are theſe; *And what cauſe can they aſsigne why men ſhould abſtain from ſin, when they teach them that the beſt workes which are performed by the greateſt Saints in the world are no better then ſinnes, and they in their owne nature mortall?* The Articles words are theſe; *Albeit that works which are the fruits of faith, and follow after juſtification cannot put away our ſinnes, and endure the ſeverity of Gods judgement, yet are they pleaſing and acceptable to God in Chriſt.* And the like approbation of good works by the Church of Scotland, and forraine Churches of Proteſtants is to bee ſeene in the harmonie of Confeſſions: Wherefore, I ſhould offend my Reader to ſay much againſt this, which appeares ſo plainely to be a ſcandall, even one of thoſe *coales of Juniper* which comes from devou-

Art. 12.

ring *tongues*; and I wonder it had not burned the tongue or the conſcience of the ſpeaker. Briefly, wee hold, that a good tree (made good by Regeneration, and ingrafted by faith into Chriſt Jeſus) bringeth forth good fruit, even this fruit of good works: and theſe works, as much as they come from the ſappe of the roote of Chriſt Jeſus, and partake of his fatneſſe, ſo much are they good; but as much as they partake of us, and our remnant of [a] corruption, ſo much are they faulty. This faultineſſe hath need of mercy, and receiveth it through Chriſt, into whom wee are ingrafted; but this being removed by Chriſt, the goodneſſe which the worke hath from Chriſt ſhall eternally bee rewarded. And this reward is a very good motive to good works unto all thoſe who, with *Moſes*, have an eye of faith wherewith truely to ſee *the recompence of the reward.*

Hee goes on, and askes, *When they teach men that the Commandements of God are not*

[a] Yea, their owne *Conradus Clinguis* writes thus: Opera juſtificatorum, quamvis ex fide Chriſti, ad laudem & gloriam Dei, atque dilectionem proximi fiant, quia tamen nos ex carne & ſanguine polluti ſumus; hinc eſt quod opera noſtra in ſua bonitate, natura, & dignitate conſiderata, ſint impura & imperfecta, ex ſe & propria ſua virtute; Et quoniam omnia opera noſtra, etiam poſt fidem facta, ſunt imperfecta, & immunda, & involuntaria, ideò non poſſumus contendere cum Deo, quaſi nobis aliquid debeat, & teneatur ex condigno, ſicut mercenarius pro laboribus ſuis cum Domino. Et in eum finem dicimus quòd opera noſtra non merentur vitam æternam, ſicut malâ & imperfectâ monetâ nihil emi poteſt. *Loc. Com. lib. 1. cap. 22.* Heb. 11. 26.

poſſibly

poſsibly to bee kept by any man, even with the helpe of Divine grace, what reaſon can they have either to exhort men to keepe Gods Commandements, or to reprove them for infringing the ſame. The Cavalier is here troubled, and troubles us with an old [b] Pelagian buſineſſe of the poſſibilitie of keeping the Law, which S. *Hierome* long ſince told them, was but to ſpeak of a power which was never brought to effect: For it is affirmed by the Fathers, and too much experience confirmeth it, that how poſſible ſoever the keeping of the Law is; yet no man ever brought this poſſibility to an actuall keeping of the Law. To what end then doth hee talk of this poſſibility, which gives ſuch ſmall encouragement by being ineffectuall, that his owne words may neer bee retorted againſt him? *For what encouragement doe Romiſts give to the keeping of*

[b] Duo à te (*Pelagio*) propoſita ſunt: unum poſſe hominem ſine peccato eſſe ſi velit, &c. ſine peccato eſſe perpetuo, ſummæ ſolius eſt poteſtatis. Itaque, aut da exemplum qui abſque peccato fuerint, aut ſi dare non potes confitere imbecillitatem tuam, & noli ponere in cœlum os tuum, ut per eſſe & eſſe, poſſe, ſtultorum illudas auribus. Quis enim tibi concedet poſſe hominem facere quod nullus unquam hominum potuerit? *Hieron. in Proœm. lib. 1. adverſ. Pelagianos.* Si dixerimus quod peccatum non habemus, nos ipſos decipimus, & veritas in nobis non eſt: Hoc qui dixit, ſapienter ſe ad Dei gratiam reſervavit. Eſt enim Chriſtiani hominis quod bonum eſt velle; & in Deo quod bene voluerit currere: ſed homini non eſt datum perficere, ut poſt ſpatia quæ debet homo implere, reſtet aliquid Deo ubi deficienti ſuccurrat, quia ipſe ſolus eſt perfectio, & perfectus ſolus Dei Filius Chriſtus, cæteri omnes ſemiperfecti ſumus. *Opt. li. 2.* Qui autem rectiſſimè ſapiunt, intelligunt quemlibet hominum, quamvis jam pro conſortio ſocietatis humanæ non abſurdè dici poſſit juſtiſſimè vivere, non tamen poſſe eſſe ſine aliquo vitio quamdiu caro concupiſcit adverſus ſpiritum, ſpiritus autem adverſus carnem. *Aug. contra Parmen. lib. 1.*

the

the Commandements, when they speake of such a possibility of keeping them, by which no man yet did ever keepe them? So that a man may thus only encourage himselfe by this possibility, that except he do that by it, which never man did before him, hee shall never keepe the Commandements by it.

Besides, S. *Paul* saith, ‖ That the flesh so lusteth against the spirit, that Christians cannot do what they would; which is as much as if he had said, They cannot be perfect if they would: for even ᶜ *Paul* saith of himself, † That the good which he would do he had not power to effect, neither had he yet attained a full * resurrection from the dead; and yet no doubt he improved the power which he had beyond any Romist: For hee saith, he did reach forth, (a terme of straining, and mighty indeavour) yea, hee did *presse towards the marke*; yet, notwithstanding all this, he confesseth, *that hee had not attained, he was not already perfect*. And now let Ro-

‖ Gal.5.17.

ᶜ Quæ potest alia major esse temeritas quã Dei (non dicã similitudinem sed) æqualitatẽ vendicare, & brevi sententiã omnia hæreticorum venena complecti.— Hoc est enim hominẽ ex homine colere, & in corpore cõstitutum esse sine corpore, & optare potiùs quàm docere, dicente Apostolo, *Miser ego homo, quis me liberabit de corpore mortis hujus?*— Si quod non vult (*Paulus*) operatur, quomodo stare potest hoc quod dicitur, posse hominem esse sine peccato si velit? Quâ ratione potest esse quod velit, cùm Apostolus asserat se quod cupiat implere non posse? cumque ab eis quærimus, qui sunt illi quos absque peccato putent; Nova tropha eludere cupiunt veritatem, se non eos dicere qui sint vel fuerint, sed qui esse possint. Egregii Doctores dicunt esse posse, quod nunquam fuisse demonstrant, dicente Scriptura, *Omne quod futurum est, ita factum est in priore tempore. Hieron. ad Ctesiphont.* Apostoli una hora vigilare non possunt, somno, mœrore, & carnis fragilitate superati; & tu potes longo tempore omnia peccata superare. *Id. adverſ. Pelag. l.2.*

† Rom.7.18,23.

* Phil.3.12.13,14.

mists

mists encourage their disciples by proposing a perfection of righteousnesse to which S. *Paul* attained not.

And the question lies not in this, what the grace of God can do; but what man can do, having grace only in measure, and withall a great measure and remainder of concupiscence and law of the members. For, though the foot of grace would go upright, yet the other foot of corruption addeth a lameneſſe; and so the best Christian, like *Jacob*, goes halting. Neither therefore is it a just reason for a son that goes halting, yet with halting is able to perform some messages of his father, not to performe what hee may, being commanded by his father: yea, he may be hereby encouraged to indeavour the more to do his fathers * commands, because he hath a father that knowes his infirmity, and his striving against it, and the more he strives, the more hee will reward him. [d] A learner that cannot write so well as his coppy, yet is to bee encouraged to write so well, and so like it as he can. And surely, if it were otherwise, the Cavaliers reason might discourage most Schollers from the study of Philosophy, because they cannot bee so good Philosophers as *Aristotle*. And it might have discouraged the Cavalier

* Psal. 103. 14.

[d] Qui ad summum nititur, aliquoties in medio subsistit; at qui medium destinavit nimio sæpenumerò residet. *Erasm. in Scholiis Epist. Hier. ad Ctesiphont.* Est quoddam prodire tenus si non datur ultra. *Item*, Nam vitiis nemo sine nascitur, optimus ille Qui minimis urgetur. *Horat.* Arduos agressus virtutis suspice: etiam si decidunt, magna conantes. Generosa res est, respicientē non ad suas, sed ad naturæ (gratiæ) vires, conari alta, tentare, & mente majora concipere, quā quæ ingenti animo adornatis efficiposſint. *Senec. de vit. Beat. cap.* 20.

e S. *Auguſtine* hath written a book *de perfectione juſtitiæ*, eſpecially to anſwer this Pelagiã queſtion.

Cavalier from writing Controverſies, becauſe there was no poſſibility for him to do it ſo well as *Bellarmine*.

e But to give this point a more ſerious concluſion; This ſtate of imperfection,

Ratiocinat. Pelagianorum 6. Cur præciperetur quod fieri omnino non poſſet? Reſpondetur, conſultiſſimè homini præcipi, ut rectis paſſibus ambulet, ut cum ſe non poſſe perſpexerit, medicinam requirat, quæ interioris hominis ad ſanandam peccati claudicationem, gratia Dei eſt per Jeſum Chriſt. Dom. noſtrum. *Ratioc. 8.* Tunc erit plena juſtitia, quando plena ſanitas; tunc plena ſanitas, quando plena charitas, plenitudo enim legis charitas; tunc autem plena charitas, quando videbimus eum ſicuti eſt. *Ratioc. 9.* Quia peccavit voluntas ſecuta eſt peccantem, peccatũ habendi dura neceſſitas, donec tota ſanetur infirmitas, & accipiatur tanta libertas, in qua, ſicut neceſſe eſt, permaneat beatè vivendi voluntas; ita ut ſit etiam benè vivendi, & nunquam peccandi voluntaria fœlixque neceſſitas. *Ratioc. 11.* Fruſtra non prohiberetur aut juberetur, quod vel caveri, vel impleri non poſſit. Reſpondetur — Ad hoc enim lex iſta præcepit, ut cùm in his implendis homo defecerit, non ſe extollat ſuperbia tumidus; ſed ad gratiam confugiat fatigatus, ac ſic eum lex terrendo, ad Chriſtum diligendum Pædagogi perducat officio. *Ratioc. 15.* Si eſt aliquod peccatũ quod vitari non poſſet, quomodo juſtus Deus dicitur, ſi imputare cuiquã creditur quod vitare non poſſet? Reſpondemus, Jam olim cõtra ſuperbos eſt clamatum, *Beatus cui non imputavit Dominus peccatum*; non enim imputat his qui fideliter ei dicunt, *Dimitte nobis debita noſtra. Ratioc. 17.* Dicit Apoſtolus, *Non quia jã acceperim, aut jam perfectus ſum*, &c. Quotquot ergò perfectè currimus, hoc ſapiamus quod nondũ perfecti ſumus; ut illic perficiamur quo perfectè adhuc currimus. — Cur ergò non præciperetur homini iſta perfectio, quãvis jam in hac vita nemo habeat? Non enim rectè curritur, ſi quo currendum eſt neſciatur. Quomodo autem ſciretur, ſi nullis præceptis oſtenderetur? — Teſtimonia, inquit, quibus probatur præceptum eſſe homini, ut abſque peccato ſit. Ad hoc reſpondemus: Non utrum præceptum ſit quæritur, quod valdè manifeſtũ eſt; ſed hoc ipſum quòd præceptũ eſſe conſtat utrum in corpore mortis hujus poſſit impleri, ubi caro concupiſcit adverſus ſpiritum, & ſpiritus adverſus carnem, ut non ea quæ volumus faciamus. — Hæc eſt nunc noſtra juſtitia quà currimus, eſurientes & ſitientes ad perfectionem plenitudinemque juſtitiæ, ut eâ poſtea ſaturemur.

wherein

wherein with the new man begotten by grace, there is left a remnant of the old man begotten by nature, doth not leſſen the power of Gods grace, but ſets forth the wiſdome of Gods diſpenſation. God, whoſe Spirit bloweth where, and how hee liſteth, for many wiſe ends, and eſpecially for his owne glory, diſpenſeth his grace in this manner, and meaſure, and mixture. For firſt, the corruption remaining with grace, doth humble man before God, and cauſe him to have a low conceipt of himſelfe, and an high eſtimation of Gods grace, of which hee hath continuall need; the ſufficiency whereof alone can forgive his falls, and raiſe him from falling, and enable him to ſtand, and walke in the pathes of holineſſe in ſuch a manner as the ſame grace will accept. Secondly, This life being appointed to the Church militant for a warfare, and the warfare for a way to the Crowne; this contrariety of the fleſh to the ſpirit is not the leaſt part of this warre; and to thoſe that fight the good fight of faith, it ſerves for a way of advancement to the Crowne: For, the more combates of the fleſh, the more conqueſts of the ſpirit, and ſo the greater enjoyings of the celeſtiall Crowne. And thirdly, God is mightily

mightily glorified, who by a little grace, even a graine of muſtard-ſeed, oppoſed by a ſtrong concupiſcence, and that backed by a world of tentations, and by thoſe Tempters which are Principalities and Powers, (though through many foyles, faintings, and failings) the little graine becomes a tree, the ſmoking flaxe becomes a fire, and judgement is brought to victory. Though wee loſe in ſome ſingle combats, yet wee are gainers in the whole warre, and wee become *more then Conquerours through him that loveth us.* And indeed, this growing nature of the ſeed of grace, and eſpecially the victorious ſucceſſe which Gods grace giveth to it, is a moſt ſtrong encouragement to good works; even ſuch as all objected imperfection of righteouſneſſe can never overthrow: for, though it bee ſo little, either at firſt in the beginning of it, or perchance after in ſome ſpirituall deſertions, (for there are ebbs and flouds of grace) yet wee are mightily encouraged to good workes, becauſe that ſeed is not onely a remaining, but a growing ſeed; the houſe of *Saul* growes weaker, and the houſe of *David* ſtronger: wee come ſtill neerer to perfection, though wee doe not fully attaine it; wee grow from babes to young men,

men, from young men to that meaſure of ſtature which is appointed to us in Chriſt Jeſus. Laſtly, our ſtate of imperfection doth ſerve for an incentive, to ſpur up our deſires towards the ſtate of perfection: For, when wee draw up hardly and painfully towards Gods holy mountaine, with a weight of fleſh preſſing downe, and a body of ſinne cleaving faſt, wee pant towards heaven, and ſend up grones of the Spirit, which ſpeake in their language; *when ſhall wee come and appeare before God? Wee deſire to bee delivered from the body of ſinne, unto the glorious liberty of the ſonnes of God:* our ſoules being wearied, and parched, and dryed up with the flames and vexations of tentations and ſinnes, thirſt for the living God, and deſire to ſatisfie their thirſt in the River of pleaſures, which floweth from his preſence, whoſe ſtreames are perfect holineſſe, and perfect happineſſe.

SECT.

Sect. III.

That the doctrine of denying free will doth not abridge the doing of good, and justice of punishment for evill doing.

THere is yet one question more, which must have an answer, rather for some weakenesse which it may meet, then for any strength which is in it, *When they profess that men have not so much as free will to doe any good work at all, when they are first moved and assisted to it by the good grace of God, with what sense can they encourage men to do any thing which is good? or with what justice can they punish them for omitting the same?* The Cavalier is deceived himselfe, as it seems, and goes about to deliver over his deceipt unto his Reader; For, we doe not say, *That men have not so much as free will*, being moved by effectuall grace; But, *That they have not so little as free will*: For, wee hold, that the will being moved effectually by grace, is more then free will; for it is free will fortified, actuated, and animated by grace. So his Reader is deceived by him, if he be perswaded by these words, that wee doe not allow men actuated by grace so much as free will; for we allow them more.

And

And indeed, wee allow them much more then Romiſts, and they quarrell with us becauſe wee allow them ſo much: Yet the more power and efficacy we allow grace in the will, the leſſe efficacy hath the Cavaliers objection; but the more encouragement have men to good works: For the more God helpeth the will, the more couragiouſly may the will go on to working; and the more may exhortation call for good works. Indeed, if God did not worke in us to will and to do, but left man to ſtand only on the motion of his own will, exhortations might have but a cold encouragement, ſtanding meerly at the mercy of the creature for ſucceſſe and effect. But when God gives what he commands, then may exhortations call for the performance of Gods commands.

As for humane juſtice in puniſhing, hee may know that our opinion doth not oppoſe but approve it. For even your own [a] *Vega*, in the Councell of Trent, acknowledgeth That *Proteſtants affirme a liberty in Philoſophicall juſtice, and in externall workes of the Law.*

[a] *Hiſt. of Trent, lib. 2.*

But of free will I may here ſay the leſſe, becauſe I have ſpoken ſomewhat of it before, and elſewhere is more largely un-

Great Oracle, &c. folded the truth of the point, and the consent of our Church.

Sect. IIII.

That the Idolatry and bloud which ſprings from the Religion of Rome, ſhould deterre men from conſorting with her.

But here I may give this returne to the Romiſts: Upon the love of God and man depends the whole Law; And in the love of God a principall place is given to the worſhip of God in ſpirit and truth: And in the love of man a chiefe place is given to the preſervation of his life. Idolatry and murder being contrary to theſe, are maine breaches of this royall Law of love: Now Rome permitting the doctrines and practice of idolatry and murder, (the maine breaches of the Law of God) with what face can ſhe require the keeping of other lawes and leſſer duties, that gives ſuch encouragement to the breach of theſe greater ones? [a] *Tertullian* proves idolatry alone to be a breach of every Commandement; and beſides, it will not bee hard to prove that Rome, jointly with idolatry, gives encouragement to the breach of every Commandement:

a Principale crimen generis humani, ſummus ſeculi reatus, tota cauſa judicii idololatria: Nam, etſi ſuam ſpeciem tenet unumquodq; delictum, & ſi ſuo quoque Nomine judicio deſtinetur, in Idololatriæ tamen crimine expungitur. *Tertul. de Idololatria.*

mandement: but I especially fasten on these two, whose eminent guilt is haunted with the continuall out-cry of the Prophets, and at length avenged with heavie judgements by the Judge of the whole earth: And indeed, commonly these sins are twins, the same evil spirit first working by idolatry, as it were a not being of God in the faith and worship of man, and then provoking man to destroy the Image of that God whom he hath formerly abolished. But most fearfull sinnes they are, and their hideousnesse may be seen in the horrid face of the judgements, which have beene the counterparts and representations of them. He that would behold painted unto the life the lamentable countenance of these judgements, let him with an heart of life and sense read over the Lamentations of *Jeremy*; And he that will see Idols and bloud to have been the maine meritorious causes of these judgements, let him reade the words both of other * Prophets, and the same *Jeremy*. But if for these Jerusalem hath been judged, what shall become of Rome? For, Rome is the mother of spirituall fornications, and in her is found the bloud of all that are slaine on earth: The power of Rome crucified the Lord Jesus, it slew millions of the Martyrs

Lam.4.13.

*Jer.25.4,5,6. &c. 2 King.17.13, 14,15, 16,17, 18,19,20. 2 King.21.10, 11, 12,13,16. 2 Chr.36.14, 15,16. Ezek.36.18.

of *Jesus* under the heathen Emperours, it hath added to these millions the multitudes of those who have been slaine under
Rev.11.8. the beast with hornes of a Lamb. And how loud is the cry of all this bloud being united in one voice? Wherefore, let my counsell be acceptable to you, (I speake to the children of Rome, that they may be saved) Heare the voice of Gods Spirit, *Come out of her my people*, before God heare the voyce of this bloud, and then *ye be partakers of her*
Rev.16.6. *judgements*: For she that is drunk with the
Rev.17.6. bloud of the Saints shall vomit it up againe, and her owne bloud with it; shee shall fall
Rev.18.21. and never rise againe, for the word of God hath spoken it. Wherefore, do not joyn with that idolatrous company of Mourners, which shall lament for her when they *shall see the smoake of her burning*; but bee found among the heavenly company of Rejoy-
Rev.19. cers, which sing *Alleluia, Salvation, and glory, and honour, and power unto the Lord our God. For, true & righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, & hath avenged the bloud of his servants at her hand.*

And thus the Man of sinne, and all the enemies of Christ being made his foote-stoole, wee will hope that the kingdome of grace

grace ſhall bee ſpeedily changed into the kingdome of glory. And for the haſtening of that glory, wee will pray for the ſpeedy ſubduing of theſe enemies; For this glory being come, wee ſhall by the King of glory and peace bee tranſlated into that peace, where we ſhall be free from the vexations of enmity. There ſhall be no controverſies, emulations, factions, and ſchiſmes for Religion, but without controverſie the great myſtery of godlineſſe ſhall appear unto us in a perfect diſcovery, light, & glory: Yea, there the Church ſhall be made capable of ſeeing the higheſt glory, and in this ſight ſhee ſhall be glorified: The Father and Fountaine of glory ſhall ſhine into her, and in his light ſhe ſhall ſee light, and by his light ſhee ſhall be light; And hee that filleth her with light, ſhall alſo fill her with joy; for the light of Gods countenance is the joy of the ſoule, and yet with it will hee powre into the ſoule the new wine of the kingdome, the oyle of gladneſſe iſſuing from his Spirit, which ſhall make up the joyes of a conſummate marriage, and fill the Spouſe with extaſies, and overflowings of joy unſpeakable and glorious. And thus taſting how ſweet the Lord is in the joies of a moſt fruitive union, theſe joyes ſhall enflame her

her loves, and her loves ſhall kindle her joyes; ſhee ſhall taſte and ſee God, who is the chiefe object of her love; ſhee ſhall rejoice in ſeeing and taſting him whom ſhe loveth, and ſhee muſt needs fervently love him, in whom ſhee findes and feeles ſuch exceeding joy. Thus ſhall ſhee run in a circle of Love and Joy, and this circle of Love and Joy ſhall bee for all eternity: for the ſame God, who is to her a Fountain of joy, ſhall be alſo to her a Well of life; and ſo ſhall ſhee live, and love, and rejoice for ever. An eternall God ſhall be ſeene, taſted, loved, and enjoyed by an ever-living Church in everlaſting bleſſedneſſe. *Amen, Amen.*

FINIS.